

VERITAS IN CHARITATE
CARITAS IN VERITATE



Converted Catholic

MAGAZINE OF
OUR CHRISTIAN
HERITAGE . . .

THE JESUIT
APOSTASY

•

HOW CAN A
ROMAN CATHOLIC
BE SAVED?

•

IS MOTHERHOOD
SINFUL?

•

WHY CHRIST
SUFFERED

•

FEBRUARY 1955

"Fourscore and seven years ago" his figure was three years lost to public view, but already his shadow was lengthening over the land, because he was

THE MAN OF GREAT STATURE

Ninety years ago the great emancipator Abraham Lincoln was assassinated and his long lean body laid to rest, but no assassin's bullet could silence the reverberation of his words, which have chimed like great bells down the lengthening corridors of time into our own dark chamber of confusion and unrest.

In these days of "change and decay," expediency and compromise, the cry of peace and the clang of war, they sound a long clear note, calling men back to the high principles of liberty and justice, light and truth, upon which this country was established. No voice in American history has thundered more mightily in the defense of our embattled Constitution or spoken more softly in memory of our "honored dead" than that of A. Lincoln, commander-in-chief of English as well as armies.

"... that government of the people, by the people, for the people shall not perish from the earth."

"With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right."

"Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."

Who else could have said it . . . and said it so well?

And so, in honor of this man of great heart and great stature, sixteenth president of our United States, who was born on February 12, 1809, we set aside this page for the reproduction of brief excerpts from his voluminous speeches, to which we preface the following brief tribute from the *National Watchman* of March 29, 1900:

"Coextensive and coeternal with the name and fame of the American Republic are, and must ever remain, the names of Washington, Jefferson, and Lincoln. While the American Republic lasts they need no other monument . . .

"Lincoln was one of that large class which constitute the backbone of the nation, the product of our free government, free schools, and a Christian home . . . To him slavery was abhorrent, immoral, and utterly inconsistent with our theory of government, and he threw the force of his great personality into the struggle for its overthrow . . . His loyalty to the Declaration of Independence, his jealousy of any encroachments upon the rights of the people, and his uncompromising hostility to special privileges is evidenced in all of his sayings."

A duty devolves upon me which is perhaps greater than that which has devolved upon any other man since the days of Washington. He never would have succeeded except for the aid of Divine Providence, upon which he, at all times, relied. I feel that I can not succeed without the same Divine aid which sustained him. In the same Almighty Being I place my reliance for support, and I hope you, my friends, will all pray that I may receive that Divine assistance, without which I can not succeed, but with which, success is certain.

☆ ☆ ☆

I have often inquired of myself what great principle or idea it was that kept this Confederacy so long together. It was not the mere matter of the separation of the Colonies from the mother land; but that sentiment in the Declaration of Independence which gave liberty, not alone to the people of this country, but I hope to the world, for all future time. It was that which gave promise, that, in due time, the weight would be lifted from the shoulders of all men. This was a sentiment embodied in the Declaration of Independence.

☆ ☆ ☆

I take the official oath to-day with no mental reservation, and with no purpose to construe the Constitution or laws by any hypercritical rules. And while I do not choose now to specify particular acts of Congress as proper to be enforced, I do suggest that it will be much safer for all, both in official and

private stations, to conform to and abide by all those acts which stand unrepealed, than to violate any of them, trusting to find impunity in having them held to be unconstitutional.

☆ ☆ ☆

This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government they can exercise their constitutional right of amending it, or their revolutionary right to dismember or overthrow it.

☆ ☆ ☆

Intelligence, patriotism, Christianity, and a firm reliance on Him who has never yet forsaken this favored land, are still competent to adjust in the best way all our present difficulty.

☆ ☆ ☆

A majority held in constraint by constitutional checks and limitations, and always changing easily with deliberate changes of popular opinion and sentiment, is the only true sovereign of a free people. Whoever rejects it, does, of necessity, fly to anarchy or despotism.

☆ ☆ ☆

Our reliance is in the love of liberty which God has planted in us; our defense is in the spirit which prizes liberty as the heritage of all men in all lands, everywhere. Those who deny freedom to others deserve it not for themselves, and under a just God can not long retain it.



Converted Catholic

MAGAZINE OF OUR CHRISTIAN HERITAGE

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The Greatest Need

The physical and mental health of our people is relatively good, but there is evidence of spiritual disease . . .

Laxness of morals in our national government in recent years — the hold which organized vice has on legislative and social life — dishonesty and corruption in various State and local governments.

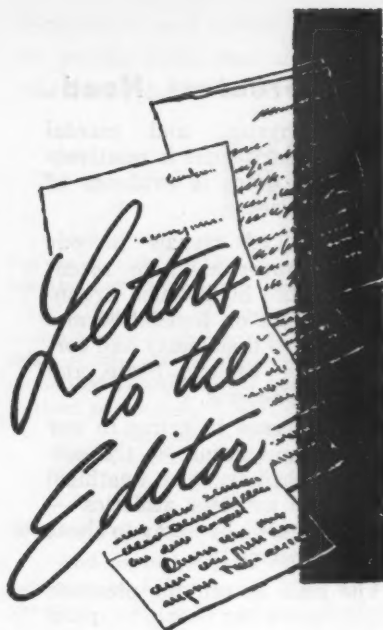
The increase in crime in our teen-age population — the evidence of bribery and unethical conduct in amateur athletics — the effort made by many to cheat on their income tax.

The mad search for pleasure which causes our people to spend four times as much for alcoholic beverages as they do for religious and welfare activities — the inroads which the doctrine of atheistic Communism is making on the thinking of some of our citizens.

The remedy lies in a change of heart.

It is my sincere belief that the greatest need of our country today — and of our profession — is a spiritual rebirth, a return to God and his eternal principles. And the rebirth must come in the heart of the average citizen — and in the average doctor of medicine.

Dr. Julian Price, pediatrician of Florence, S. C., and member of board of trustees, American Medical Assn.



ROMAN — AGNOSTIC — CHRISTIAN

Surely your letters and Magazine had been a great blessing and encouragement to me in many ways. I am a Christian saved by His grace many years ago.

My mother was a Roman Catholic, but father Protestant and we children brought up as Catholics in Russian Poland.

When I came to my age of eighteen, I gave up religion and became an infidel or agnostic rather, seeing that the Catholic religion could not satisfy my soul, and there was no hope of salvation. Rather purgatory was sure for me waiting even though I was the faithful one because there is no other hope for poor souls but hell. Oh that Catholic people might wake up from this awful error.

God may bless you and your great ministry to open the door of hope to many. Inclosing a little gift. I wish I could send thousands.

B.D., Bronx 53, N. Y.

SAVES TO UTTERMOST

I have found THE CONVERTED CATHOLIC MAGAZINE of great help and interest to me.

Until the 30th of April last year I was an ardent and zealous member of the Roman Church. Last year, while in Indo-China with the French Foreign Legion, I met missionaries of the Christian and Missionary Alliance who invited me into their homes and to their meeting. On the 3rd of May, 1952 I accepted Christ as my Saviour and renounced all the false and wicked doctrines of the Roman Church.

Now that I have returned to England I find myself unwanted by my family and previous friends. My par-

ents are afraid that I will try to guide my brother and sister away from the Roman Catholic Church in which they have their upbringing. Naturally their concern is well placed as I will do anything to lead my brother and sister and my family to Christ, our Precious Saviour, so I am a stranger to my family.

It is my dearest wish to serve our dear Lord on the Missionary field, preferably in a country where His people are persecuted by the Roman Church, Spain, Italy or South America.

I am now saving sufficient money for my passage to the United States where it is my greatest desire to enter into training so that later I may serve Him on the missionary field, wherever I may be directed by Him.

P.D.N., England

IMMEASURABLY HELPED

Your Magazine has aided me immeasurably in understanding the Roman Catholic position and of building me up in the faith.

I pray God's Blessing upon your continued efforts.

Yours in Him,
J.B., Toronto, Canada

LIFE CONTRIBUTOR

I have such a high regard for your Magazine, and consider it so essential and reliable a source of information on the little publicised side of the Roman Church, that I can be considered a life contributor, in the sense that I intend never to let my subscription lapse.

On this basis, please keep the Magazine coming continually. Being somewhat of a world traveller, my subscription may sometimes be a month or two late, but it will always arrive.

P.M.D., London, England

MANY CONVERTS

I very much appreciate THE CONVERTED CATHOLIC and even recommended it to my colleagues, as a useful help in our work here among the Catholics in Belgium.

We have here a nice church of 150 members, all of whom, except two members and my wife and I, were won of the Roman Catholic Church.

I wish you much of the Lord's blessing upon your efforts to aid the priests to make a new start in life. Many greetings from your Bro. in Christ.

J.W., Antwerp, Belgium

WORTH MORE

I think your Magazine is worth much more than \$2.00 a year. I myself once thought I should become a Catholic. But your magazine has opened my eyes. Thank you for this truthful Book and God bless all of you.

Sincerely,
Mr. and Mrs. P.J., Ironton, Ohio

SPECIAL PRAYER REQUEST

Our Christian friends are urged to pray for Mrs. Walter M. Montañó who is critically ill in the hospital and for Dr. Montañó in this hour of need.

Dear Sirs:

I would like to take this opportunity to say that I think THE CONVERTED CATHOLIC MAGAZINE is one of the best to expose the true aims of the Catholic Church. I am engaged in personal Social Winning and I find out many things that I never knew. The C.C. Magazine has been an invaluable source of information.

When we returned from Guam we stopped in California and saw Dr. Montañó and truly he is a man of God. We only wish there were many more like him. He is on our prayer list at times.

For His Glory,
J.P.F., Beeville, Texas

MORE HANDS TO THE WHEEL

I have been a subscriber to the CONVERTED CATHOLIC magazine and have profited greatly by the information gleaned therefrom. I will increase my usual Christmas gift to Christ's Mission this year to help in a small way to defray the expenses which I realize is connected with this program.

Christ's Mission is mentioned in my prayers and also in my conversations with others. May the Lord continue to bless, prosper, guide, guard and direct you and the dedicated people who are associated with you.

A Subscriber
St. Louis, Missouri

COURAGE!

Dear Dr. Montañó:

The enclosed contribution is made to Christ's Mission in grateful appreciation of the wonderful and most important work you are doing.

My father, Dr. George W. Butler, was a pioneer medical Missionary to Brazil and is buried in the country which he loved so much and for which he gave his life. As his daughter, who was born in a Catholic country, and who lived there until fifteen years of age, I believe I can appreciate and understand more than most the courage, the understanding and the great faith one must have to do the tremendous job you have done and are doing. But only God can truly appreciate your service in His name.

Many of my friends have enjoyed your book "The Monk Who Lived Again." Only God knows the priceless value of this book and how far-reaching its influence has been in the lives of those who have read it.

May the Great Author continue to bless, inspire, and guide you for many years to come.

Sincerely yours,
Mrs. C.G.L., Elon College, N. C.



EDITORIAL

WALTER M. MONTAÑO

THE J'ACCUSE! OF BISHOP STROSSMAYER

Bishop Josip Juraj Strossmayer of Djakovo has long been considered a rather controversial figure. The manifold personality of the valiant Catholic bishop who, at the Vatican Council of 1870, stood up amidst a spellbound assembly of yes-men, has always remained somewhat of a riddle for both Catholics and non-Catholics. For it was he who proclaimed, loudly and articulately, the absurdity on Biblical, historical, and pragmatic grounds of the dogma of papal infallibility.

To the Catholics remained the task of shrouding the unimpeachable authenticity of the bishop's famed speech in a cloak-and-dagger atmosphere, since they are unable to justify before the eyes of the world the unprecedented leakage of the document out of the dumb walls of the "Sacred Palaces." That they were caught off guard and were not fast enough to quell the scandal at its source and squelch the speech, is quite easy to understand. Equally understandable, although less justifiable, has been the almost brazen attempt to discount the whole matter.

Confronted with the impossibility of either dodging the issue or erasing altogether both man and speech from history, they have repeatedly attempted to emasculate the poignant *J'accuse* of the Bishop of Djakovo by calling it apocryphal. But against this clerical fabrication stands the evidence that the bishop's inspired discourse must have been indeed something stronger and spicier than the routine interludes of the made-to-please verbiages of the Vatican Council, since Pius IX himself, lacking his usual wit, replied to the speech by merely praising its "remarkably good Latin." (See Vol. XIV of *The Catholic Encyclopedia*, at the entry "Strossmayer," which was written by Klemens Löffler and carried the Imprimatur of John Cardinal Farley, Archbishop of New York.)

Non-Catholics, pleased as they might be at this unusual manifestation of reason and thought

among the Roman Catholic hierarchy, are forced to admit surprise that a man who did not hesitate to jeopardize his position and his life, and who attempted to spoil the triumph of a self-appointed demi-God, lived and died within the arms of the "Holy Roman Church." Faced with this historical fact, the non-Catholic cannot honestly prevent a shadow of doubt from creeping into his mind, thus obfuscating the brilliancy of this — in many respects — outstanding if not noble human figure.

Josip Juraj Strossmayer was neither a toady nor a pussycat. That is exhaustively proved by his private correspondence with a famous Croatian historian, the canon F. Racki (F. Sisic, *Korespondencija Racki-Strossmayer*, Zagreb, 1928). Also interesting is the collection of letters of Racki to the other celebrated Croatian historian, Ivan Kukuljevic (F. Sisic, *Josip Juraj Strossmayer. Documenti i Korespondencija*, Zagreb, 1933).

Under the searchlight of this intriguing and intimate documentation, the apparent contradictions of the attitude of the Bishop of Djakovo disappear; and the hasty implication of inconsistency gives place to respect for and an appreciative evaluation of the man, who having become *persona non grata* both to the Holy See and to His Imperial Majesty's Government, stood selfless by his Slav people in a moment when they most needed him.

The cause of Slavdom was at stake under the combined and accurately timed attack of clerical and political powers, both agreed to rob the Slavs of their most precious inheritance, the language. The bishop of Djakovo was too much of a patriot to sacrifice, for the sake of his own theological consistency, the supreme interests of his people, which ultimately were the object of his allegiance.

A clamorous resignation on the part of the bishop, occasioned as a result of the theological "novelty" imposed by Rome, would undoubtedly have glamorized his figure, adding "pathos" to the bishop's popularity among his fellow-theologians. Yet, as vital as the theological issue was, what

good could it do a destitute, abject Slav peasant, unable to recognize a theological formula if it walked in the sun, at a moment when he was being robbed of the very source of his country's genius, his own language? To abandon Slavdom in that difficult situation would have been selfish and ignoble. Josip Juraj Strossmayer knew better than that.

When the easiest thing would have been to accept the cardinalate (which, according to the Curia's policy of *promoveatur ut amoveatur*, was intended to remove him from contact with his people) and prepare for departure from Djakovo, Strossmayer refused the laticlave (F. Sisic, *Korespondencija*, II 395).

On July 21, 1881, in Paris, the celebrated newspaper *Le Figaro* wrote of Strossmayer: "Here is a great bishop, personifying a great tribe (i.e., the Slav), a clergyman and a patriot . . .; the Slav tribe expects its indomitable representative to become a prince of the Church . . . Msgr. Strossmayer belongs to those whom the purple (i.e., the cardinalate) cannot make famous but who know how to make the purple itself famous and enhance its brilliance." Even the secretary of the Austrian Legation in the Vatican, C. von Heidler, in his cabled reports to his minister, Heinrich von Haymerle, disappointed as he evidently was in the bishop's unyielding defense of Slavdom, could not help giving him credit for his character. (P. A. XI/289, F/26, No. 19.) Indeed, Strossmayer was of a substance and texture different from that of which sycophants are made.

In the temper and tempo of his Roman speech, on March 8, 1870, the bishop had written to his friend Racki: "The other day a 'decretum' was issued here which completely deprives us of freedom and which substitutes 'majoritatem numericam' for the old 'communis consensus.' This was prepared arbitrarily and on their own orders. Besides, a decree 'de infallibilitate papae' was issued today, so unscrupulous and absurd that no one could have expected it. The question now is: what next? I had believed that some 100 to 130 of us should make a firm clifflike stand and assert that there can be no free assembly, given that the assembly lack freedom and that 'aeternae et immutabilis fidei et catholicae traditionis regula funditus eversa per majoritatem numericam.' Unfortunately, we lack the bishops to join such a resolute act. From this it follows that the personal infallibility of the pope will be dogmatized in the severest form . . . Ancient Roman emperors had themselves proclaimed deities by a servile senate; nowadays someone (i.e., the pope) is proclaiming himself God on his own, and we have to endorse it. I cannot bear this disgrace . . ." (*Ibid.*, I, p. 101.)

And on April 20, 1870, still from Rome, Strossmayer wrote to Racki: "On Sunday there will be a public session, where I shall have to say 'non placet' [i.e., no], which is something the whole opposition should do, and then rise and refuse all responsibility. However, I do not expect the op-

position to display such boldness. People always reason thus: Well, what consequences will that entail? Whereas, in fact, it is sheer blindness not to realize that our compromising attitude will be precisely the one to breed the saddest consequences for the Church." (*Ibid.*, I, 102.)

That Strossmayer had not deflected from his line of thought is proved by a letter which he sent to Racki two years after the ill-omened event, and which shows how closely the bishop was following the ecclesiastical features developing in the aftermath of the Council. The letter from Djakovo, dated March 6, 1872, reads as follows: "I have been reading Döllinger's prelects. They are magnificent. What he says about us in a religious sense is the sacred truth. I think the same since it had become certain that they have virtually gone mad in Rome and that in matters ecclesiastic we have to fence ourselves off by a vigorous and active autonomy against the noxious influence of Romanism, which could be capable of plunging us into spiritual morbidity and splitting us for all time from our other brethren . . ." (*Ibid.*, I, 161.)

Voicing his negative judgment of the Roman Curia, on June 28, 1878, Strossmayer wrote to Racki: "In Rome they are amazingly blind and incompetent." (*Ibid.*, II, 179.) On the rapacity of Rome, the bishop says (on Feb. 28, 1880) that "the Roman prelates" are "like hungry wolves." (*Ibid.*, II, 260.) Complaining about the narrow-mindedness and clannish spirit prevailing in Rome, Strossmayer asserts that "the Roman Church should be universalized" because it has "almost worn itself out" and "everything you meet in Rome in the ecclesiastical field is but sheer mediocrity . . ." (*Ibid.*, III, p. 326.)

On August 29, 1887, he adds that "Rome is sinking ever deeper" (*Ibid.*, III, 324); and, on September 15, 1887, the bishop testifies to Racki that "what you write about Rome's policy is the very truth. Now they have notions of 'dominium temporale,' and are looking for allies wherever they might find them . . ." (*Ibid.*, III, 326.) The same is expressed on May 2, 1888: "You cannot conceive, my dear brother, as to how low stand the Roman prelates who rule the Curia." (*Ibid.*, III, 364.) This he reiterates on July 2, 1888: "The Holy See is extremely short-sighted, that is my firm belief. I regretfully say so, yet I am positive about it. I always say that the Church wants universalizing." And he concluded, discouraged: "However, that calls for men of genius . . ." (*Ibid.*, IV, 1.)

When the rather marginal issue of the Old Slav liturgy (Glagolism) happened to be caught in the whirlwind of the revolutionary movements at the turn of the century, thus becoming a rallying flag for Slav patriotism, the bishop of Djakovo kept a stern position in favor of it, outwitting the joint efforts of the Austro-Hungarian Government and of the Holy See. The man who, in 1882, had built a magnificent church, dedicated "to the unity of the churches, to concord and to the love of the people," was not allowed, upon intercession of the

SHADES OF STROSSMAYER!

Since our publication a year ago of Bishop Strossmayer's famous speech, a number of our readers have been stirred to inquire as to its authenticity. In addition to the material in the accompanying editorial, we adduce the following arguments and documentation:

In the first place, the *Catholic Encyclopaedia* gives an account of Strossmayer at the Vatican Council, from which we quote again in brief: "At the Vatican Council he was one of the most notable opponents of papal infallibility, and distinguished himself as a speaker. The pope praised Strossmayer's 'remarkably good Latin.' A speech in which he defended Protestantism made a great sensation. . . . After the council Strossmayer maintained his opposition longer than all the other bishops and kept up a connection with Döllinger and Reinkens until October, 1871. Then he notified them that he intended to yield 'at least outwardly.'"

Now, our question is, how could he be called a notable opponent unless he spoke, unless he became vocal and expressed himself? Then, too, it is acknowledged that the pope praised his Latin, indicating that he was well aware of Strossmayer's speech, which he was evidently trying to "damn with faint praise." The bishop's defense of Protestantism should not go unnoticed.

We challenge the Roman Catholic Church to prove that Strossmayer did *not* speak at the Vatican Council and did *not* speak against the infallibility of the pope. If they were to succeed, their own encyclopaedia would contradict them, because it is quite explicit on the subject. Further, we challenge the Roman Church to produce *all* the documents of the controversial Council.

In the second place, there are various references to Strossmayer speaking several times during the Vatican Council in the accounts published by the Spanish Roman Catholic priest D. Emilio Moreno Cebada, Synodical Examiner of Various Bishoprics, member of various scientific corporations, author and translator of religious works (his two volumes, *El Santo Concilio Ecumenico*, printed in Barcelona, Editorial Espasa, [n.d.], contain the speech — in Spanish, of course — and the following documentation).

Bishop Strossmayer spoke in the 5th General Congregation of the Vatican Council, on

December 30, 1869 (p. 451); in the 15th General Congregation, on January 24, 1870 (p. 458); in the 22nd General Congregation, on February 7, 1870 (p. 462); in the 31st General Congregation, on March 22, 1870 (p. 472) — to name several.

He also spoke in the 63rd General Congregation. Of this occasion, the author records: "Over 100 [actually 121] orators were registered to talk, some in favor, others against the definition of the infallibility of the pope." Among these was Strossmayer. "He followed the same line as Dr. Döllinger." (Pp. 689-696) "Msgr. Strossmayer is certainly considered the most advanced champion of the minority." (P. 698) There is also a reference to an article in the *London Times* (May 6, 1870) saying, "Msgr. Strossmayer has declared more than once that if it were necessary for the union of the Slavs of the south he would not hesitate in aligning himself with the Catholic minority of the Eastern Church." This substantiates the thesis of our editorial.

The following statistical evidence ought to be of interest to our readers. On p. 28 of Volume II, the author confirms the fact that of a total of 601 voting on the definition of the infallibility of the pope, about 25 percent were opposed. These are the figures:

Placet (for)	451	
Non placet (against)	88	} 150
Placet juxta modum (with reservations)	62	
		601

Thus, "the dogma of the infallibility has 150 votes *against*, of which 88 were absolutely opposed to the infallibility of the pope." And again, "of the 74 French bishops who were present at the Council 45 *placet*, 25 *non placet*" — hence, more than half were opposed.

As for the allegation that Father Escudero of Mexico wrote the speech and that therefore it was spurious, this is highly improbable. Father Escudero, an apostate friar, was supposed to have confessed at the end of his life in 1876 that he wrote the famous discourse. If it were therefore a forgery, Strossmayer would have had until 1905, the year of his death, to deny its alleged authorship. We throw out our final challenge to the Roman Catholic Church to produce a single trace of any such documentation evincing his displeasure, denunciation, or disavowal.

The defense rests.

Austro-Hungarian Legation in Rome, to hold an Old Slav service in the dedicatory ceremony.

Yet pope and Austrian Government had to find out, to their deepest regret, that they were dealing with a man who just refused to take no for an answer. Personally forbidden to conduct

such a service, he attended it by having a neighboring bishop officiate.

The Austrian envoy to the Vatican, Count Paar, informed his minister, Count Kalnoky, that Leo XIII had been taken by surprise at that unexpected move and that his only comment (uttered

somewhat in jest) had been, "Nevertheless he has outwitted us . . ." (P.A. XI/289, No. 25 D.) To quiet the aging emperor Francis Joseph, the pope promised, in a letter of December 27, 1882, that in the future he would have to be more careful with the bishop, adding that "at any rate nothing will be done without a corresponding understanding with Your Majesty." (P.A. XI/289, F. 2-4.) In other words, the pope was completely yielding to Austrian interests.

To underscore the complete agreement of the two powers, the emperor, replying on January 29, 1883, affirms that he is "increasingly convinced that the interests of the Church coincide with those of the Empire" and that in "a question which is coupled with such serious consequences" and "which so deeply delves into the internal polity of the Austro-Hungarian Monarchy" thought should be given to "considerations of political nature." (P.A. XI/289.)

That Strossmayer was playing a rather dangerous game with the two allied monarchs was sensed even by Racki, who, on April 2, 1885, wrote to Strossmayer warning him that "some designs were being made against you in Budapest, for the Cardinal's cousin blurted out in the company of some friends that 'now Bishop Strossmayer will lose the bishopric.'"

In the effort to reinforce its hierarchical control in the Slav province of its "religious empire," the Vatican had aligned itself with the local political government. Engrossed with and conditioned by its power motivation, the Vatican did not vacillate before a hybrid alliance, looking as it was for a balance of power in which its interests were to be favored. Doing his utmost to cope with the two joint powers, the valiant bishop of Djakovo (an elderly man now) could not conceal "with untold sorrow" that "until a more wholesome and simpler precept of the 'regnum meum non est de hoc munde' (my kingdom is not of this world) should prevail in Rome" evil would come from the Eternal City. (*Ibid.*, III, 340.)

Somehow we feel that Strossmayer knew what he was talking about.

CAUSE FOR PROTEST

To the more than a quarter of a million people who have read the January issue of the CONVERTED CATHOLIC magazine, the Editor sends his Christian greetings, sharing with them his prayers that the articles and messages that reach them month by month may always honor God and bring inspiration to their lives. "Truth in charity and charity in truth" is the rule which will continue guiding us in our ministry.

In obedience to their Master's injunction, the Apostles fearlessly and zealously preached the Gospel. Saul of Tarsus, originally a most efficient and unrelenting persecutor of the followers of Christ, was brought to the miraculous experience of salvation and was called to the apostleship by a voice from Heaven while on his way to Damascus in

pursuit of the innocent victims of persecution.

After his conversion, God honored his ministry as he turned mankind from darkness to light, from wickedness to righteousness, from pagan worship and polytheism to the knowledge of one omnipotent and eternal God.

Since the new doctrine preached by these great converts was opposed to the corrupt creeds and absurd dogmas which had long trammelled the human mind, it encountered violent opposition. Though messengers of God, they were frequently reduced to the necessity of continuing their ministry at the imminent peril of their lives.

Our Saviour received the most cruel opposition from those who, having at length brought about His crucifixion, could not be expected to treat His disciples with lenity. But the evidences of the great commission to "preach the gospel" were multiplied on every side. The temples of idolatry were forsaken, the long slumber of ages was broken, and men and women were awakened to the call to life everlasting. In a short time, nations more remote heard of Jesus and His message of salvation. Churches were established in every section of the pagan empire.

But the price for evangelism was heavily paid with human lives. Today the mind revolts at the sufferings to which these men of God were doomed in many places. They were publicly whipped until their bones and sinews appeared; they were consumed with slow fires; they were tortured in iron chairs; they were burned to death like gigantic torches. Neither age nor sex was spared. The arm of power was raised, and to a contemporary observer it might have seemed that the hour was at length come when Christianity, subdued and worn out with suffering and martyrdoms, would resign her name and place among men.

But victory and triumph were theirs. The Christians were multiplied. Persecution not only united them more closely, but it inflamed their zeal and quickened their activity. Their opinions made an impact, and their influence was felt even among the great of the land.

What did they preach? Their doctrines were drawn from the Scriptures. The Holy Spirit was their guide. Love and communion were their only certificate. Their testimony was so convincing and eloquent that the younger Pliny in his correspondence with Emperor Trajan was forced to write:

"And this was their account of the religion which they professed, whether it deserves the name of a crime or an error, namely, that on a stated date they are accustomed to assemble before sunrise, and repeat among themselves a hymn to Christ in the character of a God, and bind themselves by an oath not to commit any wickedness, but on the contrary, to abstain from thefts, robberies, and adulteries; not to violate their promises, or deny a pledge . . ."

Today, almost nineteen centuries after, in the vortex of modern materialism and shameful compromise of politics and religion, the Christian testimony seems to be condemned to the same rigorous

and cruel treatment accorded it by barbarian paganism of the Dark Ages. The same impostures which had so long been employed to delude the people of Christ are in evidence today. There are some religious leaders who persevere in the same blind path of habitual duplicity, unscriptural practices, and persecution of the true followers of Christ.

These practices have never flourished with greater luxuriance than today. The worship of images, the popular adoration of saints, the multiplication of dogmas, the substitution of Mariolatry for Deity — all represent an abuse of religion beyond pardon. Some of the festivals which were instituted during the worst periods of the Roman Catholic apostasy seem especially revived today to turn away men's minds from the substance of Christianity to vain formalities of wicked fables and groundless traditions.

It would be an insult to human nature to suppose that among the clergy of the Roman Church there are none who lament and deplore the extent of corruption and degradation to which the Roman

Catholic system has sunk. But the hierarchy is always justifying, upholding, and praising these practices in the extreme, for the sake of the sacrosanct principle of "unity." The end, being holy, sanctifies the means.

Never before has Christianity needed a more vigorous defense of truth than now. The CONVERTED CATHOLIC magazine has become articulate in proclaiming the message of our Lord: "Ye shall know the truth, and the truth shall make you free." The American people, and especially Christians, will render a significant service to their country by offering their friends the opportunity of becoming enlightened through the ministry of our unique magazine. We firmly believe that it is our patriotic duty to propagate the truth and use every legitimate means to defend the American way of life as established and guaranteed by the Constitution of the United States. To that end, at great cost and with tremendous sacrifice, we have enlarged this magazine, in order to "content for the faith which was once delivered unto the saints."



The Voice of the Pastors



I am glad that you are increasing the size of the CONVERTED CATHOLIC magazine, and trust that its usefulness in the future will be greatly increased. I shall certainly present to our church the possibility of the three months' trial subscription.

*Dr. H. H. Savage, Pastor
The First Baptist Church
President N. A. E.
Pontiac, Michigan*

Words are inadequate to evaluate your wonderful work of bringing the Gospel of Christ to those who know Him not, and your scholarly, factual presentation of the aims of the Roman Catholic hierarchy.

As secretary of the Ministerial Association of the city of Anniston, Alabama, I am sending you a complete list of our members for your trial subscription plan. I feel sure that when our brethren see your wonderful publication they will want to become regular subscribers.

P. S. I am also enclosing one of our Reformation Day bulletins which carried an endorsement of your magazine, as follows:

Since today is Reformation Sunday, and we ponder the work of Martin Luther, I would like to bring to your attention an excellent publication entitled the CONVERTED CATHOLIC magazine, which is published by a group of converted Catholic priests in New York City. I recommend this magazine because it is not the work of hate mongers or rabble rousers, but a group of men who found Jesus Christ through the Bible and left the Church of Rome.

*Rev. William R. Morgan
E. 10th St. at Isbell Ave.
Anniston, Alabama*

Best wishes to you in your wonderful work. It is really astonishing how the program has grown over the years.

*Rev. Wm. M. Brown
Elon College Foundation
P. O. Box 276
Elon College, N. C.*

Last Sunday I passed out all the "Free Offers" of a three months' subscription to the new enlarged CONVERTED CATHOLIC magazine which you sent me. They were carefully passed out since each one receiving one had to come to me and personally request it.

Because we have quite a number of former Roman Catholics in our membership I did not have enough of these "Free Offers" to meet the demand. Several wanted them so that they might share the magazine with relatives who are still in the Roman Church. I am confident that this will result in a definite increase of your paid subscription list from our church.

*Rev. Winthrop E. Robinson
Prospect Avenue Baptist Ch.
Prospect Ave. at Georgia St.
Buffalo 1, N. Y.*

I would like to take this opportunity to thank you for the wonderful offer you extended to us for a 3 month subscription to the CONVERTED CATHOLIC magazine.

For the next few weeks I am going to announce the offer from my pulpit, and will also include a notice in my Church bulletin. This magazine has given me a tremendous insight into the working of the Roman Catholic Church and as I observe the Roman Church at work in Wisconsin, I am aware of its dangerous aspects.

In checking the book stores and Department Store in Milwaukee I notice Roman Catholic literature becoming more prominent.

*Rev. Richard Stokely
1st Baptist Ch.
416 Whitewater Ave.
Fort Atkinson, Wisconsin*

I am happy and rejoice in the decision you and your staff have made to enlarge and thereby extend the ministry of the CONVERTED CATHOLIC magazine.

I have been a reader, and devotee of this wonderful paper now for many, many years, and to be sure, my interest in it and its ministry has continued to grow. As a pastor, I have served several different church congregations and with each one been able to more faithfully minister to them the truth pertinent to living the Christian Life today through the light gained from reading your wonderful paper.

*Rev. Ralph W. Guy
625 Campbell Ave.
Ypsilanti, Michigan*

May I tender my congratulations and prayers from the staff here in Atlanta for every blessing and success in this ministry of truth through words.

Will you include us among your subscribers? Your first issue is being awaited with high interest.

*William A. Stewart
1585 Ponce de Leon Ave., N.E.
Atlanta, Georgia
Radio and Television Commission
Southern Baptist Convention*

What LIFE magazine
left out

BEHIND THE PURPLE CURTAIN

LIFE magazine's attempt to glorify the Order of Loyola in a recent fourteen-page picture-story was a bold stroke designed to present the Jesuits as protagonists of civilization and progress, men of courage and religious zeal, to whom the world and America are greatly indebted.

But the informed reader must in all fairness discard as apocryphal many of the virtues attributed to the Jesuit Order. History speaks with impartial voice, presenting undeniable facts that are inescapably incriminating. Self-important and always ambitious, the Jesuits have stopped at no practice, however reprehensible, to further their own ends.

From a news item less than three months old (see *Time*, November 15, 1954), one could surmise, however, that all is not well behind the front lines of the Order. Evidently there have been alarming defections, serious enough to cause the Pope to lash out against what he termed "creeping weaknesses" in the Church. The Society of Jesus has suffered apostasies, he revealed, and the main trouble is lack of discipline.

Why is it, we ask, that the most loyal and obedient religious body within the Roman Catholic Church is the scene of apostasy? Can it be that some of its members are no longer able to stomach the cunning practices that are the

trademark of the Order? We merely raise the question.

JESUITISM is a word defined in our dictionaries as being synonymous with subtle distinctions, insidious arts, deceptive practices, craft. History is witness to the undeniable fact that the Jesuit Order, founded in 1540 for the express purpose of counter-Refor-

mation, has excelled in the art of duplicity. As Machiavellism is political Jesuitism, Jesuitism is religious Machiavellism.

The Order of Loyola was founded on military lines to fight for the political restoration of the Roman Papacy, and is the only religious body in the Roman Catholic Church that binds its members by special oath for this purpose. It uses the deep-seated religious needs of the human heart in order to carry out a plan which is patently political and reactionary from the point of view of social matters.

In order to understand what is behind the successful onslaughts of Jesuitism against the constitutions of Protestant democratic countries, we must note the dual purpose of its origin—to defend the papacy at all costs and to destroy Protestantism to the end, in all instances applying the maxim that has become almost classical: The end justifies the means.

To the uninformed, present-day events appear as a mass of contradictions and confused paradoxes, which, if they are to be fully understood, require a most acute analysis of the four hundred years of political, social, and even economic intrigue of the Jesuits. To facilitate a clear evaluation of current happenings, therefore, we

The Jesuit APOSTASY

bring to our readers a historical account of the Jesuit Order which at one time a secular encyclopedia was not afraid to publish. The following chronicle appeared in the 1831 edition of the *Encyclopedia Americana*, which today, like *Life* magazine, lacks either the will or the moral fortitude to print the whole unvarnished story.

HISTORY SPEAKS

Ignatius Loyola, who owes his fame more to the shrewd policy and energy of his successors than to the merit of the original

scheme of the order he founded, called it the Society of Jesus, in consequence of a vision, and bound the members, in addition to the usual vows of poverty, chastity, and implicit obedience to their superiors, to a fourth, viz., to go, unhesitatingly, and without recompense, whithersoever the pope should send them, as missionaries for the conversion of infidels and heretics, or for the service of the church in any other way, and to devote all their powers and means to the accomplishment of the work.

The novices, besides spiritual exercises, were to be proved by performing the most menial offices for the sick, Xavier having given the example by sucking the loathsome sores of the sick in the hospitals. A special bull of Paul II, in 1540, established this society, whose object appeared to be favorable to the interests of the papal power; and in the following year, the members, assembled in Rome, chose their founder for their first general. He showed himself, however, unequal to the management of great affairs. As general, he was ever pursuing secondary objects, while his learned and more sagacious friends, especially Lainez, who was his constant companion, contrived to improve and carry out his rude plans for the advancement of the society.

The popes Paul III and Julius III, seeing what a support they would have in the Jesuits against the reformation, which was rapidly gaining ground, granted to them privileges such as no body of men, in church or state, had ever before obtained. They were permitted not only to enjoy all the rights of the mendicant and secular orders, and to be exempt from all episcopal and civil jurisdiction and taxes, so that they acknowledged no authority but that of the pope and the superiors of their order, and were permitted to exercise every priestly function, parochial rights notwithstanding, among all classes of men, even during an interdict,—but also (what is not even permitted to the archbishops unconditionally), they could absolve from all sins and ecclesiastical

penalties, change the objects of the vows of the laity, acquire churches and estates without further papal sanction, erect houses for the order, and might, according to circumstances, dispense themselves from the observance of canonical hours of fasts and prohibitions of meats, and even from the use of the breviary.

Besides this, their general was invested with unlimited power over the members; could send them on missions of every kind, even amongst excommunicated heretics; could appoint them professors of theology at his discretion, wherever he chose, and confer academical dignities, which were to be reckoned equal to those given by universities.

THESE privileges, which secured to the Jesuits a spiritual power almost equal to that of the pope himself, together with a greater immunity, in point of religious observance, than the laity possessed, were granted them to aid their missionary labors, so that they might accommodate themselves to any profession or mode of life, among heretics and infidels, and be able, wherever they found admission, to organize Catholic churches without a further authority.

But the latitude in which they understood their rights and immunities gave occasion to fear an unlimited extension and exercise of them, dangerous to all existing authority, civil and ecclesiastical, as the constitution of the order, and its erection into an independent monarchy in the bosom of other governments, assumed a more fixed character. A general dispersion of the members throughout society, with the most entire union and subordination, formed the basis of their constitution.

The general holds his office for life, and has his residence in Rome, where he is attended by a monitor and five assistants or counsellors, who also represent the five chief nations—the Italians, Germans, French, Spanish and Portuguese. He is the center of the government of the whole order, and receives monthly reports from the provincials, and

one every quarter from the superiors of the professed-houses, from the rectors of the colleges (which are the monasteries of the order, but with nothing very monastic about them), and from the masters of the novitiates.

These reports detail all remarkable occurrences, political events, and the characters, capacities and services of individual members, and thereupon the general directs what is to be done, and how to make use of tried and approved members. All are bound to obey him implicitly, and even contrary to their own convictions. There is no appeal from his orders. He may even alter particular rules of the society, expel members without trial, or exile them by sending them away to some distant place, and inflict or remit punishments at his pleasure.

In their strict hierarchical principles, in their restless, zealous activity, and in their success in making converts, the Catholic princes, as well as the pope himself, found the most effectual barrier against the growing power of Protestantism.

DUPLICITY AND CUNNING

The Jesuits systematically labored, under the pretext of promoting religion or the honor of God (*In majorem Dei gloriam*, as the inscription is on their arms); and, as nothing appeared more conducive to their purpose than the subjection of the mind and of public opinion, they gained dominion over the young by the establishment of schools, and over the adult by confessions, preaching, and the common intercourse of society.

The want of deep critical learning, and the arbitrary mutilation of the old classics for the use of the young, exposed the Jesuit teachers to the censure of the philologist.

No men understood better than the Jesuits the art of showing off, to the best advantage, their really valuable services; the world could not but acknowledge them to be improvers and benefactors of their age. Accordingly, their houses and possessions visibly increased, their churches and confessionals were not empty; they

contrived, too, with much address, to obtain legacies and presents, and to seize upon every advantage which pious credulity and the extent of their connexions presented them. They would not allow their internal constitution to be inquired into or imitated.

Notwithstanding the great favor which they enjoyed at court and among the people, the non-Jesuit clergy and the learned men of the age soon discovered the mischief which the society was beginning to do through Christendom. The universities, bishops and clergymen found their interest opposed to that of the Jesuits, whose privileges, where they were carried into effect, would be necessarily injurious and oppressive to the body of teachers and the clergy. The ancient orders of monks, whose hatred they had excited by their encroachments on their province, as much as by their good fortune, found subject enough for complaint and bitter accusations in the duplicity and worldliness of their conduct.

They made no scruple of invading what had been regarded as the appropriate province of other orders, and were on the best terms with the Carthusians, who, on account of their vow of silence, were the only ecclesiastics, out of their own body, to whom the Jesuits were permitted to make confession. Their busy, intriguing spirit made them the objects of suspicion and jealousy to statesmen and jurists, on account of their interference in political affairs, the mischievous effects of which were already manifest in Portugal, under the reigns of John III and Sebastian, their pupils, and, after the death of the latter, were a principal cause of the surrender of this kingdom to the Spanish crown.

FOR this reason, the parliament and higher clergy of France, for twenty years, resolutely resisted the attempts of the Jesuits to gain a footing in that country. The university of Paris also declared the whole order to be useless, and its existence incompatible with the rights of the Gallican church. It was owing chiefly to the favor of the court, that they

at last, in 1562, were admitted into France under the name of Fathers of the College of Clermont, with a humiliating renunciation of their most important privileges.

Notwithstanding this depressed condition, they soon contrived to establish themselves in Paris and the southern and western provinces, and, during the civil commotions, under the protection of the Guises, to deprive the French Protestants of their rights, gradually to establish their privileges, and to maintain their footing, in spite of the suspicions entertained of their having had a share in the murder of Henry III.

They were banished, indeed, in 1594, on account of the attempt upon Henry's life by their pupil, John Chatel; yet they still remained undisturbed in Toulon and Bourdeaux, and, at the intercession of the Pope, were again received by Henry IV, in 1603.

They soon, in their office of court-confessors, carried on the same intrigues as before. Their participation in the crime of Ravallac, though exceedingly probable, could not be proved against them; they themselves joined in condemning the book in which the Spanish Jesuit Mariana defends the king's assassination, and, by cunning and obsequiousness towards the court, preserved themselves undisturbed.

They made themselves still more important to the German empire, when they became the confidential advisers of Ferdinand II and III. They discovered remarkable political talent in the thirty years' war; the league of the Catholics could do nothing without them. Father Lamormain, a Jesuit, and confessor to the emperor, effected the downfall of Wallenstein, and, by means of his agents, kept the jealous Bavarians in their alliance with Austria.

But, while they were thus successful, as statesmen, in this part of Europe (though they failed in preventing the triumph of toleration at the peace of Westphalia), a new storm burst upon them, in France and the Netherlands, from the Jansenist controversy. The ancient hostility of the university

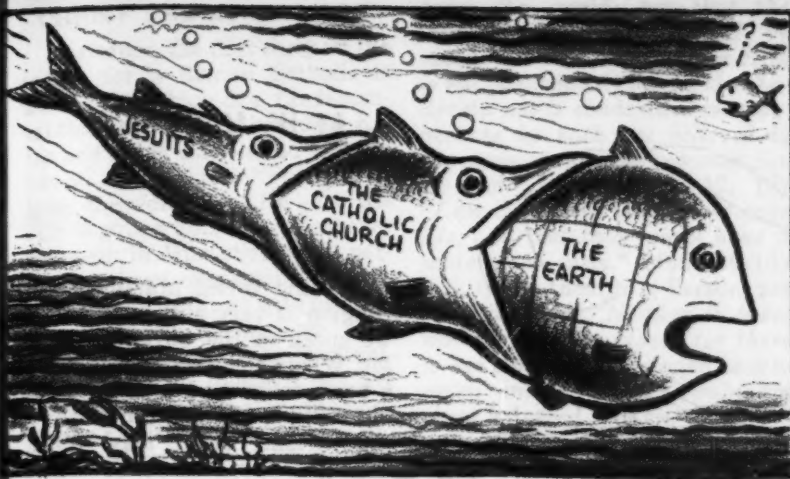
of Paris, which had always been strongly averse to the admission of the Jesuits as teachers, rose up, in union with the rigid morality of the Jansenists, against the notorious semi-Pelagianism of Molina and his brother Jesuits.

WORST MEANS SERVE GOOD END

The character of the Jesuits received a fatal wound from the pen of Pascal, whose famous Provincial Letters exposed the mischievous doctrines and practices of the Jesuits with admirable wit and argument, to which they opposed little but abuse and violence. These letters, which have been published in numerous editions since 1656, were read through all Europe, and their testimony quoted in the sentence of condemnation pronounced by Innocent IX, in 1679, against 65 offensive propositions, mostly of Jesuit casuists.

But it availed them little that royal decrees and papal bulls, procured by the Jesuit confessors of Louis XIV (La Chaise and Le Tellier), were levelled against Jansenism, and its ruin completed by the well-known constitution Unigenitus. In the minds of reflecting and well-disposed persons, they still remained suspected of an attachment to the principles of their most eminent casuists, attacked by Pascal-principles which afforded the most startling solution of their crafty and ambiguous conduct.

A lax morality, accommodated to the inclinations of a licentious age, which made interest and external circumstances the rule of conduct, and consecrated the worst means for a good end; their probabilism—a system of principles and rules of life which tolerated every thing that could be defended as probably admissible; their excuses for perjury and crimes of all kinds, sometimes by arbitrary perversion of language, sometimes by ambiguous expressions and perplexing interpretations: sometimes, too, by mental reservations, according to which a man had only to think differently from what he said and did, to be justified, in his own sight,



from the greatest crimes;—these, and other traits of a like nature, may be more fully and accurately learned from the letters of Pascal, or the writings of the Jesuits, Sanchez, Bauny, Escobar, Suarez and Busembaum.

THEIR own defences against these charges only confirmed the suspicion excited against their system of morals, while they palliated and conceded a part where the whole was culpable. Other accusations were now brought against them which they were still less able to repel. Their superficial mode of instruction, and the theatrical disorders of their schools, had been already condemned by Mariana, a learned Spanish Jesuit; the gross selfishness of the order had been publicly exposed in Sciotti's *Monarchia solipsorum*; the indifference with which they permitted their heathen converts to continue their old worship of idols, on condition of their mentally adoring, at the same time, Christ and the virgin Mary; and their want of agreement with the other missionaries in China, had been warmly, but ineffectually, censured by several papal bulls.

Their conduct, too, was now and then discovered to harmonize too well with their indulgent code of ethics, as they were not always prudent enough in the commission of their excesses; and it was for this reason that the Iroquois

stipulated in a treaty of peace (1682) for the removal of these licentious brethren, who did every thing that Jesus did not do. It was even found necessary to expel them from some of the Italian states for their licentiousness; and the horror which was felt through Europe at the trial of the Jesuit Girard, for the alleged violation of Cadere, an innocent girl, at the time of confession, is hardly yet forgotten.

It was now becoming, every day, more evident to the world, that the Jesuits were not aiming to promote virtue and religion, but their own interests. This was confirmed by the complaints of merchants at the extensive traffic of the society of Jesus in the products of their foreign missionary stations.

LAMBS AND WOLVES, DOGS AND EAGLES

The voice of public opinion at length compelled Pope Clement XIV to publish his famous bull, *Dominus ac Redemptor noster*, of July 21, 1773, by which the society of Jesus was totally abolished in all the states of Christendom. The ex-Jesuits, however, suffered no further penalty than being obliged to quit their houses, lay aside the garb of their order, renounce all intercourse with one another, and either enter some of the other orders, or put themselves under the superintendence of the bishops. They received an-

nunities from the revenues of their confiscated estates, except in Portugal.

Nevertheless, the Jesuits in the Prussian states were obliged to give up the garb of their order, and to renounce their constitution. Under the name of the **PRIESTS OF THE ROYAL SCHOOL-INSTITUTE**, they were henceforth confined to the office of instructing youth; and even this institution was abolished by Frederic William II. Russia was now the only country that remained to them. Peter the Great had expelled them from his empire as early as 1719; but, in 1772, several houses of their order fell, with the eastern part of Poland, under the dominion of Russia. Catharine spared them, even after the abolition of the order, out of regard to her Catholic subjects, and on account of the usefulness of their schools. The patronage of Csernitscheff and Potemkin enabled them to obtain permission to erect a novitiate-house in 1779, and in 1782 to choose a vicar-general.

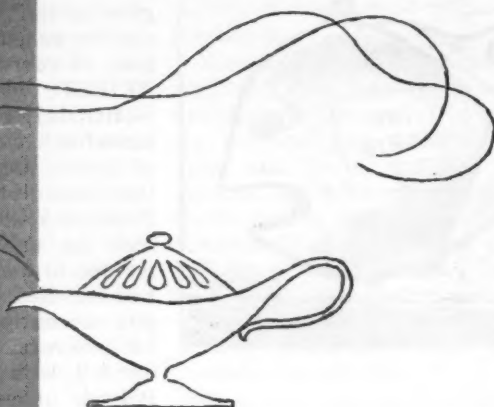
Meanwhile, circumstances had taken a favorable turn for them in Rome. Clement XIV died in 1774, and his successor soon showed himself the friend of the society, which was yet very far from being extinct. The ex-Jesuits, who were deprived at once of their offices by the decrees of abolition, having been condemned unheard, still remained respectable clergymen, who had powerful friends in all classes, and were intrusted with important stations in the church and offices of instruction.

In the year 1780, there were 9000 of them out of Italy, who were thought to maintain a constant union, under private directors or superiors; they were also thought to have possessed themselves of the secrets of the Rosicrucians, and to have taken a part in the Schemes of the Illuminati. They were charged, moreover, with a plot to destroy Protestantism.

But the clamor against them was, no doubt, often unfounded. By *Jesuitism* was still understood, not only the opposition to all ideas

(continued on page 13)

THE
TRUTH
SHALL
MAKE
YOU
FREE



by W. M. Montaña

How can a ROMAN CATHOLIC be saved?

Recently, during a time of confinement in the hospital, I was jolted to the realization that some Protestants are becoming Catholics and that others are losing their faith. Several cases in particular came to my attention.

OF three nurses with whom I conversed, each brought up in a different Protestant church of prominence, one had turned against her church because of the legalistic attitude of the minister and the lack of Christian love and warmth in the church. Recently, she became a Catholic. The second, hungry for the touch of God in her heart, was taught that Christ was only a perfect *man*, and failing to find any satisfaction or consolation in a mere human being, she too became a Catholic. The third, also a seeker after truth, finally gave up religion and Christianity altogether because the youth activities of her church were nothing but social affairs leading to paths of worldliness and spiritual poverty. Yet none of these confess to being

happy or to having found the answer to their spiritual needs.

On the other hand, there are scores of Roman Catholics who are abandoning their religion and becoming plain atheists because they are unable to find in their church the answer to the question, *What must I do to be saved?*

These pathetic cases constitute a challenge to those of us who proclaim that we have the answer. What is wrong with our churches? with our Christian schools? with our homes? How are we going to save people from the abyss of disbelief?

RELIGION IS NOT ENOUGH

The most common error today, surprising as it may seem, is to convince people of the value of religion. Religion has many

forms and varied practices. But religion is very abstract, even if we speak of the Christian religion. What people need today is not a mere religion or a given creed but a Person, Jesus Christ.

Surprising as it may sound, the main purpose of this article is to introduce Roman Catholic readers and friends of readers to Christ—to the purity of His life, the effect of His death, the power of His resurrection. The Catholic believer does not receive from his church the assurance of salvation. It is sin for him to believe he is actually saved, even though the Word of God speaks in no equivocal terms of the great reality of such salvation. For the Roman Catholic, regeneration takes place in his infancy at the time of baptism; consequently, there is no change of heart, no realization of the great joy of being accepted of God and justified by faith in His Son.

The Roman Catholic follower is always in a state of uncertainty from birth to death. He lives in hopes, he dies in hopes, but there is no assurance. He cannot say, I know Whom I have believed. And what death can compare in agony to that of a man facing the prospect of purgatory and the ambiguities of the after-life!

During life the Roman Catholic is required to gain merits and indulgences by good works, and his future life is contingent upon his spiritual "savings account" accumulated in this world. He does not understand that we are not saved *by* works but *for* works—and that there is an eternity of difference between the two. He does not understand that there is only One who has the power to lift and to save and that salvation and sanctification are made possible for man only through the love of God and the sacrifice of Christ.

CHRIST THE ONLY HOPE

Therefore, the first rung on the ladder for a Roman Catholic is John 3:16, which is a fundamental that will open up heavenly vistas and bring consolation and joy like Jacob's ladder: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

In all our dealings with our Roman Catholic friends, we have found it most profitable, spiritually speaking, to follow a positive pattern, a step-by-step progression to Christ, the center of faith, of Christianity, and of hope. We commend this series to our Protestant readers who have Roman Catholic friends for whom they covet spiritual happiness. Our testimony:

1. Speak to them of reality, not of theory: "Ye worship ye know not what: we know what we worship . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." (See John 4:20-26) Give them a certainty, not a mere doctrine: ". . . For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (II Tim. 1:12)

2. Bring them to God's Word, not to man's theories or traditions: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." (John 20:31)

3. Bring light, not darkness: "For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (II Cor. 4:6)

4. Be constructive, not destructive; emphasize positive things, and avoid the negative: "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. For God sent not His Son into the world to con-

demn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:11, 17, 18) "I am come that they might have life, and that they might have it more abundantly." (John 10:10)

5. Guide them to a Person, not to a religion: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

6. Have a definite purpose to bring them to Christ, to inspire them to love Him more than anything or anyone else: "We love Him, because He first loved us." (I John 4:19)

7. Offer them the privileges of sonship, not the chains of bondage: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13)

8. Bring them to a real, abiding experience with the Lord Jesus Christ and to a fruitful, not a barren, life: "I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:5, 7)

9. Show them the way to discipleship, to the blessed experience of a daily walk with Christ: "Herein is my Father glorified, that ye bear much fruit; so shall ye be My disciples." (John 15:8)

10. Conclude with the transfiguration scene, observing that the common practice is to try to put churches, leaders, creeds, and systems on the same level as Jesus Christ. But the lesson is clear: ". . . they saw no man any more, save Jesus only . . ." (Mark 9:8)

If a Roman Catholic can see "Jesus only," he is no longer a Roman Catholic . . . and he is "not far from the kingdom of God."

END

Jesuit Apostasy

(continued from page 11)

and institutions unfavorable to the Roman church, but also the sly and insidious arts of intrigue, the acting according to the principle that "the end sanctifies the means," the concealed movements of a manoeuvring ambition, under the mask of piety and devotion to the public good, which had become a second nature with many of the followers of Loyola.

Pius VII silently restored them, in 1804, in the island of Sicily, which was entirely separated from Europe by the fate of the continent. Hence it excited no surprise, among observing men, that this pope, who, in 1806, had canonized a Jesuit, should make use of the first opportunity to revive the order.

THUS, in the conduct and the fortunes of the order, have been fulfilled the prophetic words of their third general, Francis Borgia: "Like lambs have we crept into power, like wolves have we used it, like dogs shall we be driven out, but like eagles shall we renew our youth."

The Jesuits have outlived their power; the age rejects them. The world is ruled by a spirit with which this fraternity, now inconsiderable in point of numbers, talent and influence, could not keep pace. The sagacious statesmen of the present day need not to be reminded of the answer of Maintenon, the mistress of the great patron of the Jesuits, who, on having chosen Lazarists for the spiritual guides of her pupils at St. Cyr, was asked why she had not taken Jesuits; "Because," she replied, "I would be mistress in my own house."

The foregoing, which was excerpted from the *Americana*, is but part of the story, of necessity continuing no further than 1831, the year of publication of the encyclopedia. Next month we will bring to our readers an analysis of Jesuit practices and doctrines and how they affect America today.

We will further show what *Life* magazine left out.

END

ACCORDING to the old Judaic Law, the sufferings of motherhood were viewed as part of the penalty imposed by God on Eve and her daughters. Further, childbirth and its attendant sufferings were considered cause for defilement.

Because of this Jewish concept of defilement, mothers who gave birth were barred by law from entering the synagogues. Before they could be permitted to worship in the synagogue, therefore, the Jewish Law prescribed that mothers had to be legally purified soon after they had borne a child.

The binding force of this law was universal. Not even Mary, the mother of Jesus, was exempted from its demands. She, too, had to fulfill the requirements of the legal purification, as recorded in Luke 2:21, 22.

ORIGIN OF THE RITUAL

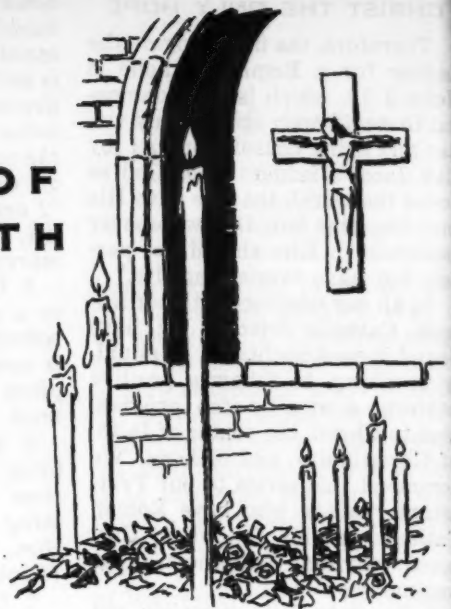
What was merely a ceremonial practice in the Jewish ritual, the Roman Catholic Church has made a sacramental, or condition whereby grace is imparted to the individual. Thus, continuing under the pre-Christian concept of sin or defilement as a concomitant of motherhood and wishing to imitate Mary in her submission to the Jewish rite of legal purification, Roman Catholic women, in the early days of the church, refused to enter a place of worship for a certain stipulated time after they became mothers.

Then, before entering, they first asked for the blessing of the priest at the door of the church, considering their initial church visit an act of thanksgiving to God for their safe delivery in childbirth and for cleansing their soul from every stain of sin or defilement contracted through motherhood. This is the origin of "The Churching of Women," called in the Roman Ritual, "The Blessing of a Woman after Child-birth."¹

It is merely a natural outgrowth of the Mosaic rite of legal purification. Although Roman Catholic authorities are not certain as to the precise date of the

CANDLE OF THE MONTH

The Roman Catholic Church sets aside February 2 as the day in which to celebrate every year the Feast of the Purification of the Blessed Virgin Mary.



IS MOTHERHOOD SINFUL?

origin of this practice as a sacramental, they are agreed that the Festival was solemnized at least as early as the sixth century, though some claim that the first authentic mention of it is made in an Arabic Canon of the Council of Nice held in the fourth century.

ACCORDING TO CANON LAW

The blessing of the "Church of Women" is not granted to all women indiscriminately. As a matter of fact, the Roman Catholic Church has ruled that none but those whose children were born in lawful wedlock could claim a right to this blessing. In brief, it is a blessing for honorable, not for dishonorable, motherhood.

There is no special Roman Catholic law which determines what priest should bestow the blessing. According to the rules of propriety, the pastor of the

church to which the mother belongs, or his representative, is the ordinary minister who should give it.

The blessing cannot take place outside the church, even if a mother is in danger of death. Before the actual rite is performed, it is customary in Roman Catholic countries for the people and clergy to form processions, each one carrying a lighted candle, signifying the light which the Redeemer brought into the world.

Concerning the manner in which the blessing is conferred, the Roman Ritual directs that the woman should first kneel at the door of the church, holding a lighted candle in her left hand.² But today in English-speaking countries, such as the United States and England, this rite is not strictly carried out. Usually, in these countries, the entire ceremony takes place at the altar-rail within the church proper. The priest, vested in surplice and

by Angelo Lo Vallo

white stole, remains inside the rail, accompanied by an acolyte who holds the holy water sprinkler. The former then begins the ceremony by sprinkling the woman with holy water for the first time, and reads the Exhortation before churching, after which he sprinkles the woman for the second time and recites a Psalm and an antiphon.

Following this, the priest extends the left end of his stole, which the woman takes in her right hand (to denote that she is being led into church) and says: "Enter thou into the temple of God; adore the Son of the Blessed Virgin Mary, who hath given thee fruitfulness of offspring."³

After the recitation of certain verses, the priest proceeds to pronounce the following prayer: "Almighty, Everlasting God, who, through the delivery of the Blessed Virgin Mary, hast turned the pains of the faithful at childbirth into joy: look mercifully on this Thy handmaid, who cometh in gladness to Thy holy temple to offer up her thanks: and grant that after this life, through the merits and intercession of the same Blessed Mary, she may prove worthy to obtain, together with her offspring, the joys of everlasting happiness. Through Christ our Lord. Amen."

Finally, the priest sprinkles her with holy water for the third time in the form of the cross.

GOOD SOURCE OF REVENUE

Since Mary made an offering on the occasion of her purification, Roman Catholic mothers are also required to make an offering of money to the priest who churches them. Rev. A. A. Lambing defends this Roman Catholic practice with these words: "It should not be regarded as strange that offerings are made to the priest or church on the occasion of baptisms, marriages, churchings, and the like. There are at least two very good reasons for this. In the first place, there is a propriety in the faithful making voluntary offerings for the spiritual benefits they receive through the ministry of the priests, as these cannot be estimated at a

price, as labor or merchandise can be; and as they are the free gifts of God to His people, there is a fitness in making some return for them in the same manner. And in the second place, there is no professional man of the same education, and holding a position at all as responsible as that of the priest, who receives so small a salary . . . And these offerings are commanded by God Himself, both in the Old and in the New Law. The statutes of every, or almost every, diocese have made his salary comparatively small, knowing that he will receive certain voluntary offerings, thus making these offerings a part of his necessary income; and this gives him a sort of claim on the people for them."

NECESSARY CONSIDERATIONS

1. The Roman Catholic practice of "Churching" may be a natural outgrowth of the Jewish rite of purification, but it is precisely there that the comparison ends. Since the binding force of the law of Jewish purification ceased to exist with the coming of Christ, the Roman Church has no Scriptural right to prolong the Jewish legal purification or transform it into her sacramental of "Churching."

2. Theoretically, the Roman Church is not certain whether an unchurched mother commits sin or not. Some Roman Catholic theologians answer in the affirmative; others in the negative. In fact, however (and no amount of Jesuitical twisting can convince us otherwise), the Roman Catholic Church does teach that a mother sins, at least venially, if she remains unchurched after childbirth.

This can be deduced from the two following facts: 1) the Roman Church will not permit an unchurched mother to witness the baptism of her own child because it believes that this particular woman is a fit subject to be possessed by the devil exorcised from the newly baptized infant; and 2) Roman Catholic women, generally speaking, still labor under the superstitious belief, tolerated by their church, that they have contracted a sin of sex or a state

of defilement through motherhood, from which they must be purified before they can dare go to church, go shopping, or take a vacation. Otherwise, they fear that some grave evil or calamity will befall them and their newborn offspring.

This is one of the many instances where Roman Catholic theory is contradicted by Roman Catholic practice.

3. The prayer of blessing used in the Churching of Women is blasphemous. This can be observed from the next to the last prayer, quoted from the Ritual, which reads, in part: "Look mercifully on this Thy handmaid . . . and grant that *through the merits and intercession of the same Blessed Mary*, she may prove worthy to obtain . . . the joys of everlasting happiness." (Italics ours.)

In this particular place, the Roman Church deliberately supplants Christ with Mary. By doing this she runs counter to Scripture. For Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6)—and not by Mary. And Paul categorically declares: "For there is one God, and one mediator between God and men, the man Christ Jesus." (I Tim. 2:5)—and not Mary.

Besides, since Mary was a human creature and a finite being, her merits were also finite. Only an infinite merit can win heaven for us. Since Mary's merits were finite, they are powerless to get us to heaven. The infinite merits of mercy and justice won for us by Christ on Calvary are the only merits that can enable us to obtain eternal life. The infinite merits of Christ are applied to our souls through faith and the divine operation of God the Holy Spirit.

4. Finally, the argument advanced by Rev. Lambing in defense of the priest's taking money after the woman is churching is groundless. In one place, he calls it "voluntary offerings"; in another, he terms it "a sort of claim on the people for them."⁴ If it is a claim, it is a right; if it is a right, it is a demand for money;

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EYES OF THE WORLD

National Catholic Welfare Conference

At a recent meeting of Catholic Bishops in Washington, D.C., Archbishop Karl J. Alter, of Cincinnati, chairman of the Administrative Board of the Conference, read a message from the Pope commending "the admirable organizational work performed by the National Catholic Welfare Conference." The Pope's message said that the reports of the N.C.-W.C. "contain ample evidence that the well-known pastoral zeal of the Hierarchy of the United States is sensitively alert to the manifold problems confronting the Church in your great country."

Bishop Thomas K. Gorman of the Dallas-Fort Worth Diocese, episcopal chairman of the committee on press, reported that of the 137 Archdioceses and Dioceses in the United States, 120 are served by Catholic newspapers (hence, 17 ecclesiastical divisions have no Catholic newspaper). Catholic newspapers using the radioed dispatches of the N.C.W.C. News Service, which carries texts of the papal documents to the U.S. the day they are issued, are bringing the words of the Pope immediately to Catholic weeklies having a circulation of between one million and a half and two million copies.

Archbishop Richard J. Cushing of Boston, episcopal chairman of the Department of Lay Activities, reported progress in this field. The National Council of Catholic Women is organized in 114 Archdioceses and Dioceses in 47 States and the District of Columbia. The National Council of Catholic Men increased its national, Diocesan and Parish affiliates by 256. The NCCM television programs were given new awards during the year, and two new TV and one new radio program were started under its auspices.

Fifth Column

The Board of Regents of the State of New York has reappointed the Rev. John A. Flynn, C.M., president of St. John's University, Brooklyn, N. Y., to the five-year term as Advisory Councillor on Teacher Education of the New York State Department of Education. Infiltration of hierarchical personnel from private and religious institutions into State Departments of Education is slow but sure.

Manifest Destiny

The Jesuit controlled University of Scranton, Scranton, Pa., has launched a campaign to secure \$1,500,000 to expand its facilities,

as was announced recently at a meeting of regional business, civic, and professional leaders. The drive will begin in February. The institution will operate in a manner similar to the Scranton Plan, which has located fifty industries in the area during recent years.

President Stresses Friendship with Spain

President Eisenhower informed the new Spanish Ambassador to the United States that he hoped "for even greater friendship between our two nations."

When the new ambassador, Don Jose Maria Areliza, Count of Motrico, presented his credentials, the President declared that military and economic agreements between the two countries constitute a recognition of the "joint tasks" confronting them and "their mutual interdependence."

Visions of Christ and Mary in Ireland

The Protestant, Official Organ of the Evangelical Protestant Society in Ireland, in its October-December issue reports two apparitions that have supposedly occurred in their country. It is claimed that Mary had appeared to several people in Annavore, a townland in the Parish of Ardboe, Co. Tyrone, not far from Lough Neagh.

According to the *Dungannon Observer* and the *Impartial Reporter*, "thousands of people have congregated near the cluster of Council houses known as Tir-naog, where the Virgin is supposed to have been seen near a white-thorn tree. Now the tree has disappeared, even its roots are gone, as curio hunters broke off pieces, which, no doubt, will be treasured in hundreds of homes. Cars came from far and near to the scene, and great crowds stood for hours in heavy rain praying and reciting the rosary. Police have had to control the crowds of visitors. Men put out their cigarettes as they neared the spot, and there is silence — some fall to the ground praying. One person who

claims to have seen the Virgin said that she saw the bush glow before the vision. It is reported that on several occasions a red cross has been suspended in the sky over the cottages." No official pronouncement has emanated from the Church authorities as yet, concerning the reality of the visions.

Another apparition, a vision of Christ, was supposed to have been seen in the village of Strancally, Co. Waterford, by Miss Catherine O'Brien. Many people are making pilgrimages to the place, from all over Waterford, East Cork, and South Tipperary, in the hope of getting a glimpse of the vision. Besides Miss O'Brien, two Englishmen were supposed to have seen the vision. They were in Miss O'Brien's company.

The Persecutors Become the Persecuted

Evangelical Christians in Catholic-dominated countries such as Italy, Spain, Portugal, Colombia, etc., have had to contend with Catholic authorities consistently. The tables have turned in Belgium. The Catholic Weekly "De Linie," Brussels, Belgium, is charging the socialist government of Premier Achille Van Acker with "cynically" firing 110 Catholic teachers, with scheming to cut in half the aid to Catholic schools, with reducing teachers' salaries 25%, with attacking missionary activity in the Belgian Congo, and with harassing the Congo's first university, The Catholic Lovanium University.

Second Weeping Madonna in Sicily

According to reports received from Palermo another miracle has been verified in recent days in Palermo, Sicily. An image of Mary, a copy of the miraculous Madonna of Syracuse, has been seen weeping in a certain house on Vincenzo Errante Street. The landlord of the house, Giuseppe Prestipino, a lawyer well known in the city, had assisted for several days at the wonderful phenomenon, but he did not inform

anyone of the matter, wishing, first of all, to assure himself of the reality of the facts, as he claims.

However, after ten days, as he maintains, he has no doubts. After the news of this extraordinary event had spread throughout the city, the home of Prestipino, the lawyer, became the mecca of one pilgrimage after another.

Parent Battles for Son's Faith

The appellate division of the New York State Supreme Court asserted the right of Malcolm Martin, Jr., twelve years of age, to choose his own religion despite a pre-nuptial agreement by his currently separated parents.

Mr. Malcolm Martin, Sr., has lodged an appeal against the decision. The mother, Clara, is a Christian Scientist. Custody of the boy was conceded to her when she became separated from her husband in 1949. At that time the court stipulated that Malcolm, Jr. be educated in the Roman Catholic persuasion according to the guarantees signed before a Catholic priest.

However, in February 1953, the New York State Supreme Court rendered a decision favorable to Mrs. Martin, namely, to have the earlier determination of the tribunal voided. The boy testified that he preferred public schools to Catholic schools and that he would become a Christian Scientist if his mother so desired. Mr. Martin then assumed the stand that his estranged wife had violated the court stipulation by permitting the boy to attend a Christian Scientist Sunday School. He presented the case before the appellate division which upheld the lower tribunal in a 3-2 decision. Appealing to the state's highest court, Martin's contention was that the boy was too young at the time to select his own faith.

Roman Catholic Orphanages Lose Case

A legal victory was recently won against Roman Catholic orphanages' homes which were receiving support from public tax

funds. The plaintiffs were Dr. Frederick Curtis Fowler, pastor of the Knoxville Presbyterian Church and former president of the National Association of Evangelicals, together with a group of four other men.

The ruling was issued by Judge A. Marshall Thompson, who said that it is unconstitutional to use tax money to support children in sectarian homes. Formally filed in 1951 against the Allegheny county institutional district, the legal action created a great deal of national interest because of its bearing on the question of separation of church and state. Actually involved were approximately 750 public wards assigned to ten Pennsylvania institutions, eight of which are Roman Catholic, one Baptist and one Methodist. The rate of compensation has been \$11 a week, ranging in amount last year from \$1,392 to the Baptist Orphanage in Castle Shannon to \$107,000 to St. Paul's Roman Catholic orphan asylum in Crafton.

Judge Thompson praised the religious agencies and described the homes as "a crown of honor of the religious organizations under whose auspices they have been created." The decision is being appealed by the Roman Catholic institutions.

"Tough Tony" Leads Longshoremen to Mass

Marching to the music of a thirty-piece band from the Staten Island Musicians Society, about 2,000 longshoremen, headed by Anthony ("Tough Tony") Anastasio, were led to the Church of the Sacred Hearts of Jesus and Mary to attend a solemn high Mass, and to listen to the pastor, the Rev. Francis Del Vecchio, who urged them in their "hour of victory and success," to extend a helping hand "to all friends and foes who want to earn an honest living." The liturgical function had taken place in Brooklyn. Anastasio is general business manager (or tough boss) of Local 1814, International Longshoremen Association, and it was he who sponsored the Mass.

Step by step Mary is being elevated by her adoptive Church to a position of equality with God.



MIRAGE IN THE CATHEDRAL

The Marian Ladder

Early last November a vast procession marched through the streets of Rome. The occasion was the transfer of a painting of Mary and Child from the altar of Santa Maria Maggiore to St. Peter's, in preparation for the crowning of the Virgin as the reigning "Queen of Heaven and of all creation."

Later, the painting, done on wood and attributed by Roman Catholics to St. Luke, was placed on a dais in Michaelangelo's basilica. There, in the presence of some forty cardinals, and more than two hundred bishops, Pope Pius XII, with great solemnity, placed jewel-encrusted crowns above the heads of the Infant and the Virgin.

In his encyclical *Ad Coeli Regiam* (to the Queen of Heaven), he wrote: "The Son of God reflects on His . . . Mother the glory, the majesty, the power of Regality which springs from being as-

sociated with [Him] . . . Hence the Church . . . acclaim her . . . Queen of Heaven." (*Time*, Nov. 8, 1954.) In addition, he established May 31 as the feast of Blessed Mary.

Easily the high point of a year specially devoted to the worship and adoration of Mary, the proclamation of her Queenship is but another step in the growing Marian movement, which has been gaining momentum steadily in the past hundred years.

The cult of Mary has long existed in the Roman Church. Many of the early Church Fathers (*eg.*,

Ambrose, Jerome, Augustine) attempted to establish her sinlessness. Poets praised her, and singers hymned her. Many of the lays of the early troubadours and minnesingers were love songs sublimated into the worship of the Virgin Mary.

"During the later Middle Ages," according to *Time*, "Franciscans established a famed theological epigram: *Potuit, decuit, ergo fecit* — God could do it; it was fitting that He should do it; therefore He actually did it, *i.e.*, keep Mary free of sin." By 1854, the Franciscans emerged victorious in their theological bout with the Dominicans, who opposed them, when their traditions were embodied in the official dogma of the Immaculate Conception. According to this dogma, Mary was free from the stain of original sin by virtue of being made immaculate at the moment of conception; she was thus fitted for her role as the Mother of God.

"Almost a century later (1950), Pius XII in turn proclaimed the dogma of the Assumption of Mary which holds that since the Virgin was free of original sin, her body must be incorruptible and was physically taken into Heaven." Today every conceivable virtue and power is attributed to Mary, to such a degree that the Son of God is all but obscured and His every role is

challenged by the once "lowly handmaiden."

Hear the words of Archbishop Richard J. Cushing of Boston (*The Priest*, November, 1954): "The spiritual maternity of Mary, by which all the redeemed are her children, derives from her part in the Incarnation, the Redemption and the distribution of grace." And again: "Let the theologians interpret to us the part of Mary as a co-redeemer, together with her Son, and therefore her intimate association with the atoning work of His priesthood . . ." "Pope Pius told how blessed the Church would be if surpassing piety toward the Blessed Virgin were blended in the modern priest with piety toward the Blessed Sacrament," which to the Roman Catholic is Christ.

Since Mary is infinitely superior to all other creatures, her "queenship" follows as a logical consequence. And already Roman theologians are predicting other "elevations," such as Co-Redemptrix and Co-Mediatrix. It should be observed here that so far this latest Church doctrine is not a dogma; no one can be excommunicated for refusing to believe it. However, the Marian progress of the past few years augurs well for some new proclamations in the not-too-distant future.

Now that the Marian Year has drawn to a close, an appraisal of its significance in the light of Roman Catholic history would not be at all inappropriate. The most startling fact is that the rapid growth of Mariolatry stands in direct conflict with the teachings of St. Thomas Aquinas (a Dominican), the greatest theologian and philosopher of the Roman Church, whose doctrines and principles were almost literally copied by the Roman Catholic Council of Trent in the sixteenth century, and are now embraced by all the schools of the Roman Church.

St. Thomas taught the now iconoclastic doctrine that Mary was conceived in original sin, along with the rest of mankind—a doctrine that leaves absolutely no foundation for the recent dogmas that have elevated her to the very throne of God. The discrep-

ancy is worthy of careful consideration.

In order to fully understand the doctrine of Thomas Aquinas on this subject, it is necessary to bear in mind the following principles as taught by him:

1. Man, who is defined as a rational creature, is a compound of body and soul.

2. The union of body and soul takes place at the moment of conception, which is the very beginning of the human embryo.

3. From the moment of conception the embryo is a *person*, for any compound of human body and soul is a person necessarily.

4. Before conception there is neither man nor human person nor rational creature.

5. Only a rational creature is the subject of sin and the object of grace.

6. Original sin is the first transgression of Adam, the first man, and is actually transmitted from parents to children by generation.

7. Original sin is transmitted at the moment of conception, that is, when the soul is infused into the body.

8. Man is not able to receive original sin before the union of body and soul takes place.

The Biblical teaching with regard to original sin is contained in Romans 5:12-21:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon *all men*, for that all have sinned . . . by one man's offence death reigned by one . . . by the offence of one judgment came upon all men to condemnation . . . by one man's disobedience many were made sinners . . . Sin hath reigned unto death . . ."

All men who come from Adam, *without a single exception*, were made sinners when Adam sinned. Jesus Christ is presented in Romans 5:17 as the Redeemer who brought the remedy for the transgression of the first man. This seems to indicate that Jesus could not have been subjected to the same misery, for He was the only One Who took away that spiritual malady of mankind. In fact, other Scriptures present Jesus Christ

without sin. But Mary, His mother, is never presented in this way in the Bible.

In his *Summa Theologica* (Prima Secundae, Quaestio 81, Article 3), the following is written: "Conclusion: *All men, with the single exception of Christ, who are originated from Adam, contracted original sin from Adam—at least potentially (except the Blessed Virgin), if not actually.* This must be firmly believed."

With regard to this conclusion, we must note the following: In the very beginning of this thesis Jesus Christ was the only One Who did not contract original sin. All those who have their origin in Adam, that is, *all men*, have contracted original sin. This includes, therefore, even the mother of Jesus, because she descended from Adam also like anybody else.

The teaching of St. Thomas Aquinas clearly expresses that the Virgin Mary was not exempt from original sin. He says further: "According to the catholic faith, it must be firmly believed that all men, with the single exception of Jesus Christ, who descended from Adam, contract the original sin from Adam; otherwise not all would need the redemption which is through Christ, an assertion which is false . . . Hence original sin is transmitted also to all those who come from Adam by generation."

Notice the reasons why all men, except Jesus Christ alone, contract original sin from Adam: 1) because all men descend from Adam by generation; 2) because—and this is the proof of the thesis—all mankind need the redemption by Christ, and the Virgin Mary is part of that human race.

Another testimony of Thomas Aquinas bears examination (*Summa Theologica*, Pars Tertia, Questio 14, Article 3): "The body of the Virgin was conceived in original sin, and that is why it contracted these defects of body. But the body of Christ took the nature without sin from the Virgin; and likewise He could have taken His nature without any defect. Nev-

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I CANNOT begin my story without thanking Christ's Mission from the bottom of my heart for the financial help accorded me and the most beneficial reading sent to me. Without Christ's Mission, I would be dragging myself along the streets of Bruxelles (Belgium) like a great criminal banished from society for a crime he did

lic Church, the fraternal hand meant a balm to my heart, a light in my life, and a reason for hope. I had never lost my hope in God; I was convinced that this hope in Christ was well-founded and that some day it would become a reality. Thank God, I was right.

In 1950, when I left the Church, I was told: "You certainly must have courage to leave your church, in a country such as this. What will you do? What will happen to you?" I answered: "God will help me. He has brought me

the church would mean that the family would object to their being sprinkled with holy water.

The Apostolic Delegate was consulted, and it was here that Roman diplomacy came into play. The answer of the papal representative was as follows: "Put the telegram in your pocket, conduct the religious ceremony for all the bodies, and after the funeral announce that you have just received a telegram. In this way you will reconcile the two opposing factors."

Too much hypocrisy: One needs to have lived in that church to experience, with body and soul, the complete absence of sincerity (I would say of faith) which exists within it. One day, in the Belgian Congo, three priests and I were discussing the question of whether or not the Catholic Church as it is today could have been instituted by Jesus Christ.

One priest answered: "To assert that would be a monstrosity."

Another, who occupied a high position in the church, said: "At any rate, I am convinced that if Jesus came back to earth again He would not recognize His church."

I was shocked. I said to myself: "Here are men who live in continual hypocrisy. They believe one thing and teach another. And to think that there are others of this caliber!"

Too little religious life: They act, and their acts are without life. Here is a bit of proof. When I was in the seminary, our professors were noted for the speed with which they were able to get through the Mass. One of them said the Mass in fifteen minutes, which was a record. He was esteemed by the students because of his speed. I do not say that the superiors approved this type of performance, but it does show a false conception which can be stated thus: the important thing is to pronounce all the words and not to omit anything. What a religion!

Complete absence of charity: One day I called at the house of a high dignitary of the Catholic Church and rang the bell. (I was at that time a Catholic priest.) There was no answer. I continued

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A LONE FIGURE NO LONGER

not commit. During the war, the Germans used to mark the Jews with a branding iron so that they might not escape public contempt, to which they were doomed. In Belgium, Catholic priests who have left their church are committed to the same fate, being adjudged false in spirit and conscience.

Until 1953, I knew nothing of Christ's Mission, nor did I even know that any institution organized for the same purpose existed anywhere. I was convinced that everywhere on the face of the earth it was the sad destiny of the former priest to be an object of contempt and to live a life of misery. However, I was utterly mistaken.

One day, while I was talking over my situation with a Christian missionary to whom I was giving French lessons, he advised me: "Write to America, to Christ's Mission. I will give you a letter of recommendation, and you will soon discover that you are no longer a lone figure on this planet."

Accordingly, I wrote to America, I explained my situation, and at last a brotherly hand reached out toward mine, for the first time in three years. After the painful separations which I had to undergo when I left the Catho-

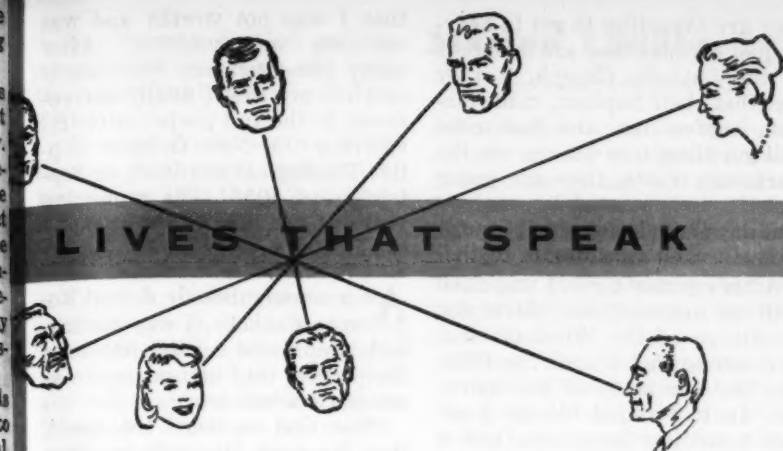
lic Church, and He will help me live conscientiously in that truth with my wife and child." Again I was right. However, now and then I ask myself what would have become of me if I had not come in contact with Christ's Mission.

Why did I leave the Catholic Church? This is a question that any serious man should ask himself before taking a step as important as that of turning his back completely on the past. He ought to be sure of the answer before making a definite decision.

As for me, what brought me out of the Catholic Church can be summed up in these words: too much politics, too much hypocrisy, too little religious life, and a complete absence of charity. I will not tackle any philosophical, historical, or theological reasons but will just recount a few significant episodes.

Too much politics: Several years ago an airplane crashed near my Mission. The occupants were all killed immediately. It was decided to proceed with a religious funeral. The family of two of the victims wired us not to bring the bodies into a Catholic church. What were we to do? Not to bring them to the church would cause shame and loss of face in the eyes of the Negroes. To bring them to

LIVES THAT SPEAK



MINE is a strange story which began on a bleak October day in Kentucky in 1945, when I read and re-read the letter that came to me from the Trappist Monastery. Abbot Frederic M. Dunne, OCSO, in answer to my request, had sent me an application and an invitation to enter his monastery, where I was to take a vow of silence never to speak again, as well as a vow of poverty, and a vow of chastity. I was wholly eligible, being unmarried.

Perhaps Abbot Dunne has often wondered why I failed to come, as I seemed so anxious to get away from the world when I wrote him. I wanted to go with all my heart, but God seemed to have other plans for me.

It was during a beach party in Miami, Florida, that I was asked by a Christian nurse whether or not I was saved. I was extremely eager to tell her about my baptism by Father P. F. Hennessy of St. Dominic's Roman Catholic Church, Springfield, Kentucky, when I was 28 days old, about my confirmation by the Bishop of Louisville at St. Leo's Roman Catholic Church at the age of nineteen, about my initiation into the Third Degree of the Knights of Columbus at Council 565, Evansville, Indiana, when I was thirty-five years old, about my appointment as a Knights of Columbus lecturer shortly thereafter, followed by an appointment as editor of a Council Magazine, *The Compass*, about my election

to the post of Grand Knight to serve a one-year term, and finally about the exemplification of the Fourth Degree of the K. of C., the highest degree in the Order.

I told her that I attended mass every Sunday and went to confes-

ROAD TO SILENCE CLOSED

sion and Holy Communion as regularly as clock-work, and that I observed all the rules and regulations of the Catholic Church. Then I added, "Since I do all this, I am sure that the Catholic Church will save me. Why do you ask me whether or not I am saved?"

Her reply electrified me when she said that unless I had accepted Jesus Christ as my personal Saviour I was hopelessly lost, that the Church could not save me, that there was only one Name under heaven by which men are saved, and that is the name of Christ Jesus. She told me about John 3:16.

by **BEN BORDERS**

I HAD to confess that I did not know John 3:16 or any other Scripture passage and that I had never read the Bible. I told her that a Monsignor had discouraged the reading of it by saying that I had no right to interpret it. He had told me that by misinterpretation of the Scriptures many churches had sprung up.

She wanted to know what possible misinterpretation I could place on John 3:16. She made God's great plan of salvation for sinners so unmistakably plain and so intelligibly simple that I told her surely there was more to salvation than that, surely I had to do something to earn it. To my amazement I learned that salvation is a free gift of God and that a man cannot get to heaven by being good. I was horribly frightened at the thought of losing my soul, the one thing that I was concerned about more than anything else.

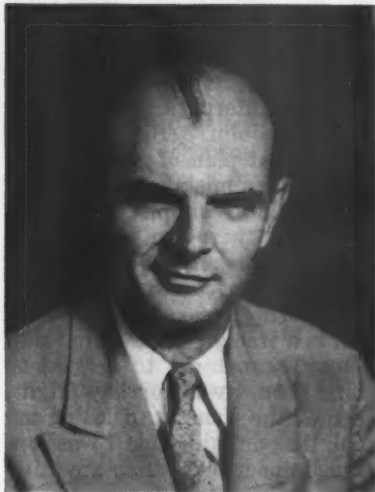
Somehow God seemed to be leading in all this, but when the Christian woman asked me to attend the Flagler Street Baptist Church the following Sunday, I vindictively rebelled, saying that I had never put my foot inside a non-Catholic church for a service and that I would be troublesome compelled to confess such a deed as a mortal sin. However, I reluctantly consented to go.

The following Sunday I attended an early mass at a Miami Catholic church and put in an appearance at the 11:00 a.m. service at the Baptist Church. The building did not impress me at all. I was looking for statues, paintings, candles, kneeling benches, incense, and other such things. Everything seemed to be reduced to its simplest terms. I was a keen observer. The people looked contented.

When the minister started preaching, using John 3:16 as the basis of his message, I knew that God had a guiding hand in my being there.

An indescribable feeling came over me when the invitation was given at the conclusion of the service. I wanted to confess Christ before men as my Saviour, but I held back. What would my friends think? What would my relatives

say? How could I turn my back on forty years of Catholicism? What about the Monastery? What about the Knights of Columbus and the honors bestowed upon me? Inwardly the battle raged. The service was over.



BEN BORDERS

I asked the Christian woman who had invited me, to arrange a conference with the Baptist pastor. A date was set for me to see him. In the meantime, I started to make a list of questions that I wanted to ask him. Finally the day came when I was closeted with the minister. He answered all my questions satisfactorily and from the Bible, putting the Book into my hands. I was impressed with the way he knew his way around in the Word of God.

The following Sunday I went back to the Flagler Street Baptist Church and wholeheartedly confessed Christ as my Saviour. I am supremely happy. Christ is altogether satisfying. There is no more doubting, no more anxiety. Life can be amazingly wonderful at forty with Christ.

LET me say that this is not an attack on the Catholic Church. I love Catholics. All my people are Catholics and several are now or will become members of the Catholic clergy.

But I must warn my Catholic friends that if they have not had a personal experience with God, if they have not been born again, if they have not accepted Jesus Christ as personal Saviour, if

they are expecting to get to heaven just because they are members of the Catholic Church, if they feel that their baptism, confirmation, confessions, and last rites will get them into heaven via the Purgatory route, they are going to be a disappointed lot, and on that day there is going to be much "weeping and gnashing of teeth."

After my new birth, I was filled with an unquenchable thirst for knowledge of the Word of God, so much so that I read the Bible into the wee hours of the morning. In it I found blessed comfort, boundless happiness, and a deep-souled feeling of being in the center of God's clearly expressed will. I was amazed at my ability to understand what I read and to be able to tell others. Devotionals, teachings, and other activities were elementary for me, but prayer was one thing that took a little more time. All my life I had said the Our Father, the Hail Mary, the Glory Be, Acts of Faith, Hope, Charity, and Contrition, as well as the Salve Regina, the Confiteor, and the Creed.

All these ritualistic prayers were said as rapidly as I could say them, and while I made an effort to keep my mind on them, sometimes I would pray a whole Rosary with a wandering mind. The Act of Contrition was the only one that held my entire attention. When I learned that all I had to do was to talk to God directly, asking in the name of Jesus, prayer became an exhilarating experience. At first, I couldn't pray more than one sentence, for I was strangely afraid to address the Father directly. Gradually, I became more proficient.

In a matter of a few weeks I was asked to preach at a morning worship service. Also I became active in Brotherhood work, in the Training Union, and started a magazine called the *Voice*. Presently I was elected a deacon. I became interested in the Gideon Association, distributing New Testaments and Bibles, and was elected president of the Miami camp as well as vice president of the Florida Gideons.

Then God called me into the ministry, but I kept telling Him

that I was not worthy and was certainly not qualified. After many chastisements that nearly cost me my life, I finally surrendered to the full gospel ministry, entering the New Orleans Baptist Theological Seminary in September of 1950. The remaining years of my life will be spent in the Master's service.

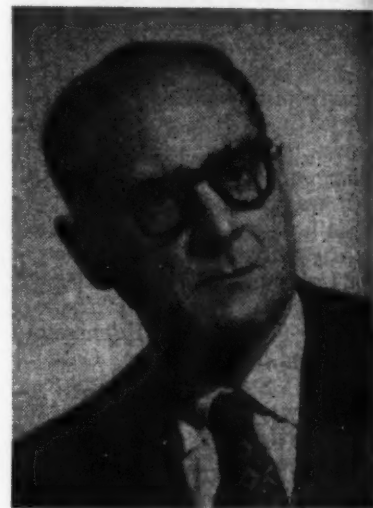
As a conscientiously devout Roman Catholic, I was particularly impressed by the following Scriptures, that caused me to abandon Catholicism:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16)

(continued from page 20)

to ring. Finally, someone came to open the door and said: "Pardon me, we thought it was a beggar..."

I will stop here, because a book would be necessary to point out all the shortcomings of the Catholic Church. An earnest priest does not leave the faith of his childhood without grave reasons; he should make them known. He



J. ESSER

should also tell why Protestantism attracted him and why he considers it the truth.

I have just chosen several typical episodes because they exemplify the nefarious and false theories of the Roman Catholic Church.

END

"For there is one God, and one mediator between God and men, the man Christ Jesus." (I Tim. 2:5)

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8, 9)

About saints: See I Cor. 1:1 and II Cor. 1:1. I thought some miraculous power must be proved hundreds of years after death before a saint could be proclaimed and canonized. According to the Bible, all Christians are saints.

About Baptism: Every Christian should be baptized, not in order to save him but because he is saved. (Acts 10:48; Matt. 28:19; Mark 1:9; Matt. 3:15-17)

About Condemnation: All my life I lived in dread of the terrible judgment, but after reading Romans 8:1, I rejoice: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

About Purgatory: I can't find it at all in God's Word, and I have searched diligently.

About the Rock and the Keys: I think Matt. 16:18, 19 is quoted oftener by the Catholic clergy than any other Scripture passage. I was surprised to learn that "Upon this rock" means the foundation that Christ had built. Herewith is the key to the Keys. The same power attends all who share Peter's faith and avowal, for the preaching of that faith is the opening of heaven's door to men. He receives the power of binding and loosing, by which is not meant that of forgiving or retaining sins, but that of laying down the law of Christian conduct. This meaning of the metaphors is made certain by the common Jewish use of them.

Catholics may read the Bible in this country, and they are invited to read these Scripture quotations for themselves and to accept Christ at once as their personal Saviour.

I know Jesus personally today, and I have placed all my hope, faith, and trust in Him as an all-sufficient Saviour. The peace that I now have surpasses understanding.

END

Marian Ladder

(continued from page 19)

ertheless He wanted to take also defects in order to fulfill the work of our redemption. And therefore He had such defects, not contracting them, but taking them voluntarily." It is beyond a shadow of doubt that Thomas Aquinas taught that Mary was conceived in original sin.

When Thomas Aquinas was writing on the human nature of the Lord Jesus Christ, he interwove four questions (or chapters) on Mary the mother of Jesus. In the Third Part of his *Summa*, Question 27 presents the "sanctification of the B.V. Mary, divided in six articles." In article one he holds that Mary was sanctified in her mother's womb, which is totally different from being conceived without original sin. "*Fuit ergo in utero sanctificata.*"

In article 2 he asks himself whether Mary was sanctified *before her animation*, i.e., before her soul was united to her body. And his emphatic answer is: "Because the Blessed Virgin needed redemption and salvation, which is through Christ, she was not sanctified until *after her animation.*" What is this but a denial of her immaculate conception? Animation takes place, according to Thomas Aquinas and the Roman Church, at the moment of conception. Therefore, Mary was sanctified after her conception; that is, *she was not conceived without original sin.* The foregoing should banish any doubt about St. Thomas' position.

In conclusion, he gives two reasons why Mary could not have been sanctified before the act of animation:

1. "Sanctification, of which we speak here, is simply purification from original sin. Now sin cannot be purified (taken away) but by grace, the object of which is solely the rational creature after the union of body and soul takes place. Therefore, Mary was not sanctified before the rational soul had been united into the body of Mary." Hence, if Mary's original sin was taken away by God sometime before she was born, she did

not receive that grace of sanctification until after she had already become a rational creature.

2. Since the rational creature alone can receive sin (is able to receive the original sin and to sin), before the union of body and soul occurs the offspring conceived is not subject to sin, i.e., cannot receive the original sin. If in some way Mary had been sanctified before the act of animation, she would never have received original sin, and thus she would not have needed redemption and salvation, which is from Christ, of Whom it is said in Matt. 1:21, "He shall save His people from their sins." But we cannot say that Christ is not the Saviour of all men, since it is said in I Tim. 4:10 that "God . . . is the Saviour of all men." Hence, the only conclusion is that Mary was sanctified after the act of animation.

How devious and time-serving are the doctrines and dogmas of the Roman Catholic Church! The accepted Marian dogmas of today stand in flat contradiction to the teachings of the greatest theologian of the Roman Church, whose major work forms the basis of many another Catholic dogma. But the cult of Mary has proved a fruitful device for furthering the ends of the Roman Church, and any actual or apparent contradictions between nineteenth and thirteenth century dogmas are but lightly regarded. The Blessed Virgin Mary outranked St. Thomas Aquinas many moons ago, and to deny her supremacy would be the basest folly.

But in the eternal scheme of things, neither St. Thomas nor the Virgin Mary looms very large, for sin and death have been conquered by only one Person, one Redeemer, one Lord.

"But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord.

"For I determined not to know any thing among you, save Jesus Christ, and Him crucified." (I Cor. 1:30-31; 2:2)

Research by A. Florez

END



Blind Man's Muff

Washington, D. C., June 9.—A researcher for the special House committee on tax-exempt foundations today was trapped into labelling quotations from papal encyclicals as "Communistic" and "Socialistic."

Representative Wayne L. Hays (D-Ohio) told the flustered witness, Thomas M. McNiece, committee staff member, that he was just trying to illustrate the dangers of lifting paragraphs out of context.

Hays... handed McNiece three quotes and asked him to read them, without first disclosing their authorship.

One of the quotes was: "By degrees it has come to pass that the workingman has been given over, isolated and defenseless, to the callousness of employers and the greed of unrestrained competition."

A second stated that "every effort should be made that fathers of families receive a wage sufficient to meet adequately the ordinary domestic needs," and that "social justice demands that reforms be introduced without delay which will guarantee every adult workingman just such a wage."

Another was to the effect that if workingmen can be encouraged "to look forward to obtaining a share in the land, the result will be that the gulf between vast wealth and deep poverty will be bridged over, and the two orders will be brought together."

Hays asked McNiece to comment on the writings.

"All of these," replied McNiece confidently, "are closely comparable to Communist literature I have read. The objectives parallel very closely Communistic ideals and Socialistic ideals."

As Chairman Carroll Reece (R-Tenn.) turned scarlet, Hays identified the first two quotes as coming from Pope Leo XIII in 1891 and the second from Pope Pius XI in 1931.

"I'm not calling the Church Communistic," McNiece said hastily.

PAUL HEALY

The News Bureau
June 10, 1954

Americans In Spain

What about Spain? Did there seem to be a lack of freedom? If you've been fooled by propagandists into thinking of Spain as a kind of police state where the people live in fear then you've just been fooled. The people are a happy people, often quite poor and yet with poverty, dignified and respected. Nowhere in the world is there less class consciousness than in Spain. As for freedom, you are not permitted to criticize the government in the newspapers and magazines or on the air.

DALE FRANCIS

Our Sunday Visitor, Sept. 19, 1954

He [the observing tourist] will begin to notice the terrible poverty in the villages throughout Spain, at first so charming and picturesque, where running water and electricity are unheard-of luxuries and window glass and wooden floors very rare. He will notice perhaps that in Madrid, the center of the world to the Spanish people, and the place where the best wages in Spain are earned, an electrician or a plumber may earn a maximum of one thousand pesetas or about twenty-five dollars a month and an unskilled laborer a maximum of eighteen hundred pesetas or about twenty dollars a month which is barely enough to sustain himself and his family on a subsistence diet of bread and beans with a little cheap wine to help it go down. But the important thing is that these people can never save a cent, can never have a cent of security till the day they die. The Spaniard doesn't look to the future because there's no future to look to. . . .

The independence [of the Spanish people] is shown in the fact that the government can't keep them quiet. Of course a Spaniard cannot advertise what he thinks but if he has any confidence in you at all he will soon let you know exactly how he feels about the government and anything else in particular. And that in spite of the fact that the armed police force is a very efficient organization. It ought to be. It was organized by Heinrich Himmler, chief of the German Gestapo.

WILLIAM GUNN

The Churchman, Oct. 1, 1954

What About Home and Church?

. . . The Catholic child can be properly at home only in the Catholic school. Our public school system finds no superior among public school systems in the entire world. But the exigencies of the moment make God an exile in the public school system. Who can properly learn his duties toward God in a place where God must by law be a stranger?

THE CATHOLIC UNIVERSE BULLETIN
August 27, 1954. (Italics added.)

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." - 1 Peter 2:21.

THESE words were written by the Apostle Peter, approximately thirty-five years after the time of Christ's crucifixion. They were written to Christians who were scattered abroad, suffering persecution and trial, and also suffering unjustly in even the closest relationships of life.

Peter was mindful of the havoc that was being wrought in many lives, not merely because of suffering, but because of their reaction to the suffering. Someone has said, "I am bigger than anything than can happen to me," but often people allow the things that happen to them to be bigger. Being much concerned about the havoc in souls occasioned by unjust suffering, Peter wrote this brief but tremendously significant letter. It is on the one hand a message of comfort, but it is

by Rev. Clarence W. Kerr, D.D.

comply far more, as we shall see in a few moments.

He came thus into the life of the world and in due course of time declared His identity to the children of men. "He came unto His own and His own received Him not." There was for Him the cup of neglect and of bitter suffering, of threat, of abuse, all the way through life. How He must have suffered as a child, for childhood is cruel at times!

Finally as He drew nigh to His grievous experience on the cross to which His enemies nailed Him

Now that which made it particularly pertinent to the argument of the disciple was that His sufferings were all unjust. Sometimes you and I shudder more or less as we read in the papers of the torturous death of a criminal, then rather comfort ourselves by saying, "Well, after all, think of that terrible murder he committed, the unjust suffering he caused, and the hearts he unfeelingly broke." We say in substance, "He had a suffering death coming to him."

But on the cross there was suffering that was infinite of soul and ultimate in body. In every iota and to every degree it was

WHY CHRIST SUFFERED

mainly a message of admonition.

Peter calls attention to the unjust sufferings of Christ, greater than those ever endured by any other individual. He was the Son of God, one with the Father, who had been in the bosom of the Father from all eternity, the one who had made heaven and earth and all things, and in whom you and I were created as the human family. He had come here in the likeness of sinful flesh without sin and had quietly and unostentatiously entered into the life of the world to live the life of God among men. He came to show mankind how to live, and to ac-

He sweat as it were great drops of blood, as body and soul were wrapped in, and gripped by, unspeakable agony and torture. We see Him spit upon, crowned with thorns, scourged with the Roman scourging, bruised and broken, bloodied from head to foot, weakened, trying bravely to bear the cross, breaking bodily beneath that strain, crushed by its weight. Thus weakened, He was nailed to the cross and hung between earth and heaven, the object of constant sneers, victim of the most cruel and torturing death possible to impose upon mankind. We do well to think of His suffering.

undeserved. Even Pilate said, "I find no fault in this man." One dying thief on an adjacent cross said to the other dying thief, "You and I suffer the due rewards of our deeds, but this man has done nothing amiss." It was true.

Peter also calls our attention not merely to the greatness of the suffering of our Lord and to the human injustice of His sufferings, but also to the unselfish reasons for these sufferings. Let us note them:

1. First of all, *He suffered that we might be brought back into the fellowship of God.* In the chapter of our text Peter uses the

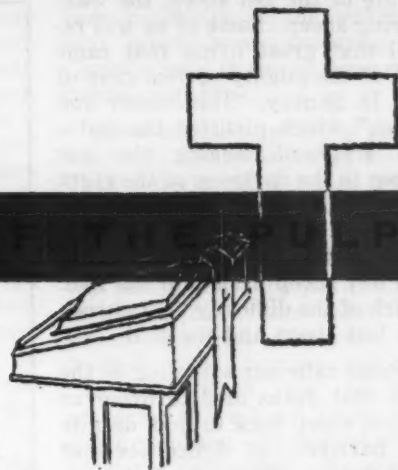


figure of the lost sheep, the wandering sheep. Some of us will recall that great hymn that came out of the mighty revival days of Ira D. Sankey, "The Ninety and Nine," which pictured the faithful shepherd seeking the lost sheep in the darkness of the night and through the deep waters. The shepherd had to brave the thorns and the briars in order to bring the lost sheep back into the fold. Much of the difficulty lay between the lost sheep and the fold.

Peter calls our attention to the fact that Jesus died to bring us as lost sheep back to God, despite the barriers and difficulties that lie between. That which lies between man and God is human sin, the penalty of sin, the guilt of sin, and the altogether curse of sin. No man can be brought back into the peaceable fellowship of God without those barriers being removed. There was only One who could remove them. That was God's Son. He came to remove them. He died to accomplish it. He paid the penalty in His death. His body died on the cross, and His soul was made an offering for sin. He experienced eternal death for all mankind. But it becomes applicable only to those who believe in Him and accept Him, penitently and humbly. We must never forget that our salvation has been made possible by the unjust suffering of Christ.

2. In the second place, *Peter stated that this suffering was in order that one might be able to die unto sin and to live unto righteousness.* One of the greatest longings of people today is that they might live up to the right way of life. They say, "I do not want to live the way I am living. I do not want to have the disposition I have. I do not want to react the way I am reacting. I want to react in a gracious way. I want to react in a forgiving way." Or they will say, "I do not want to give in to lust. I know it is wrong, I know it never pays. But somehow I am alive to that sinful stimulation, and I seem to be dead to the stimulation to do the things that are right." People are saying that. They are wanting to be able to respond to the stimulation of the beautiful, the righteous,

Dr. Clarence W. Kerr, pastor of the Glendale Presbyterian Church, received his A.B. and D.D. degrees at Miami University, Oxford, Ohio, and is a Phi Beta Kappa man. Ordained to the ministry in 1928, he served pastorates in Pennsylvania before moving to Glendale, California, in 1943.

Apart from his ministerial duties, Dr. Kerr has achieved distinction as Moderator of the Presbytery of Los Angeles (1951), President of the Southern California Council of Protestant Churches (1950-51), and President of the Los Angeles Chapter of Protestants and Other Americans United (1953). In addition, he has written several books, among them OUR CHRISTIAN DEAD (1929), THEY LIVE FOREVER (1952), and GOD'S PATTERN FOR THE HOME (1954).

The Glendale Presbyterian Church, which has a membership in excess of 3200, is a leader in missionary enterprise and was rated some time ago as the sixth greatest parish among the more than 8500 parishes in the denomination.

the just, the holy, and the pure, but they are not. They want to be dead to the stimulation of evil, but they are not. One fact that gives them some hope of ultimate victory is the experience of people who have such victory.

I think now of such an individual. He was a big man who had been more or less of a terror to his family and to the community. Then he experienced that marvelous saving grace of God in and through Jesus Christ and began to die unto evil stimulation. It no longer had power over him, but the announcement of a prayer meeting thrilled him, and the opportunity of visitation evangelism stirred his soul. The call to stewardship also thrilled him. He put a tithing box up in his home. Work was scarce, and the family hardly had enough money to get along on during those trying depression days. Of every dollar he could make, a dime went into the tithing box. He was an individual who had become dead to much of evil and alive to the stimulation of the good.

You and I should look in great pity upon multitudes today who do not want to be the drunkards they are. They cry about it when sober as well as when drunk. They do not want to be that way. They say, "I am just powerless." Stimulation along that line finds them rushing after drinks like the old

man who wept to me, saying, "Just this morning I have been drinking. I just felt I had to. Isn't it terrible? Isn't it terrible? 'Out of the depths have I cried unto thee, O God.'" He longed to be dead to evil stimuli, alive to the good, but could not find the way.

Jesus suffered and died that we might have that blessing, but many individuals are not finding it. They want to, but are not able. However, the way exists. It is the way of humility, the way of prayer, the way of confession, the way of trust. It is the way of everlastingly trying, never being weary in fighting sin, never growing weary of prayer, never growing weary of Bible reading, never growing weary of church attendance, never growing weary of confession, never growing weary of new resolutions, and constant effort, ever looking unto Him for strength. If you will follow this practical procedure, you will find life and victory. God signs His name to that statement in His word. Christ suffered that we might have that blessing.

The Apostle Peter, therefore, called attention to this unjust suffering of Christ by way of information and admonition. It is as though he said, "Now do not forget that there has been much unjust suffering that has been borne very nobly. If the principle of unjust suffering had never existed

in life, you would never go to heaven, you would never have life. Be careful about crying out against it. Do not think it strange concerning the fiery trials that beset you." Do we see the application for today? Sometimes individuals say, "I tell you it just isn't fair. I do not deserve this suffering. I am not being treated the way I should be treated. There is no reason why I should suffer as I am." To them Peter is saying, "One fact you should keep in mind is that you are not being called upon to endure anything but that was endured to the ultimate and to the limit for your sake, and for the glory of God in your own lives. Do not cry out against this principle of unjust suffering. It is a part of that which God has ordained in the universe, and He Himself did it for you."

Jesus suffered unjustly, vicariously. He suffered for you, He suffered for me, that we might be brought back to God, and might live and die victoriously. Every iota of blessing and of hope for the future that you and I have, every bit of hope for the fullness of life here and hereafter rests upon the fact that there was One who was willing to suffer unjustly and uncomplainingly in accordance with the will of God.

3. In the third place, and as a result of the foregoing, the Apostle Peter declares in the text, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." Therefore, a *third purpose of Christ's suffering openly as He did was to leave you and me an example that we should follow His steps.* There is bound to be unjust suffering in the life of the world today where evil is rampant and hostile to good. We see it on every side.

Our blood boiled, did it not, as we read recently of a little girl nine years of age undergoing terrific mistreatment by a mother and stepfather during the past two years? We noted a sweet, placid expression on her face as she sat there in the court room, many of her teeth having been knocked out very cruelly, one eye

half blinded, bones broken here and there because they had been twisted and bent until they would crack and break. There had been no bed for her to sleep on. As a dog she had been forced to crawl underneath their bed and sleep on the floor. How unjust her suffering! We can expect it in a sinful world.

Recently I talked to one who had been travelling throughout Europe during this past summer. He had spent several weeks in the Scandinavian countries and in Germany, had been in Berlin, even in the Soviet zone. In Finland he wanted to go to Helsinki. In order to go there he had to



CLARENCE W. KERR, D.D.

cross a corridor, or an area, that, since the Russian-Finnish war, Finland has been forced to lease to Russia. At the border of this zone the train was stopped, an iron shield was placed over each window, and train doors were locked. He said, "We were literally behind the iron curtain. For fifty-five minutes we traveled as in a tunnel. The train stopped at one time. We heard voices, but no one could look out. We came to the end of the zone, and the iron shields were taken away."

It is only evil that longs for darkness. It is cruelty and meanness that is afraid of the light. There are good people suffering today behind the iron curtain, and the bamboo curtain, and the purple curtain. Unjust suffering is a human lot. Peter in the context reveals an awareness of suffering imposed by higher, earthly authority. In addition, he was

very conscious of the suffering that people were enduring for Christ's sake in the various relationships of life.

Some of these suffering people who were Christians were slaves. They were working under trying conditions that meant suffering. Perhaps you are an individual working under conditions where you suffer. Perhaps you are suffering for conscience' sake. You suffer injustice. You are not treated right because you are Christian. That may be your problem. Peter knew there were other problems. He was conscious of home difficulties. He speaks here of husbands and of wives, realizing the fact of unjust suffering in many homes. One party would be Christian and the other not Christian. Trouble existed, and it exists today. He speaks further of people in church relationships, and in societies. He has admonition for those so involved. What he says is this: "I know of much unjust suffering. God calls us to endure it as Christ did."

This does not prevent rebuke and warning. Christ rebuked people who were unjust. Christ voiced the words of the judgment of God even unto hell upon sin. He warned of the judgment of God. There is a place, in the right spirit, for warning and rebuke when mistreated. Christ's spirit and personal reaction under provocation were always right. But when He was reviled, "He reviled not again." No tit for tat, no this for that. When He suffered He threatened not. He never said, "I'll get even with you." He never said angrily, "Do not think you are going to get away with this. Just wait until I get going, and I'll show you."

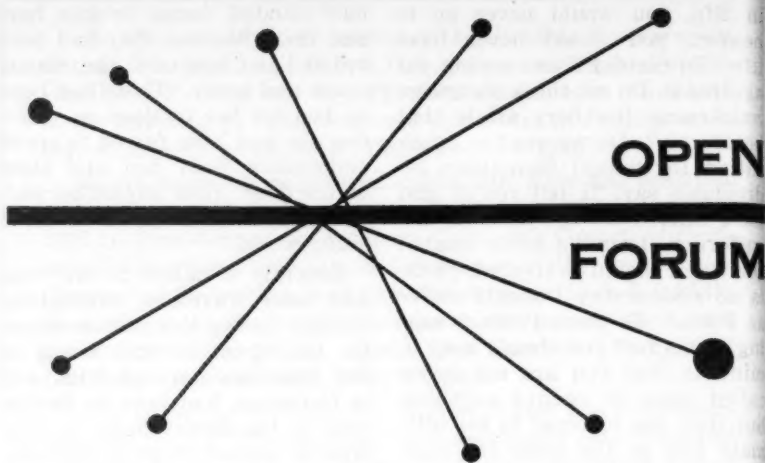
As a prophet of God, He was a supreme prophet. He rebuked sinners. He drove out the money changers from the temple. He rebuked the scribes, the pharisees, the hypocrites. He upheld the honor of God's law and the voice of God's judgments. But, as an individual, when He was reviled He reviled not again; when He suffered He threatened not; but He committed Himself unto God. Now the version here makes clear

that He committed Himself unto God, and we are sure He did, but the word "Himself" is in italics and thus not in the original manuscript. The statement no doubt also means that He committed His cause unto God; that He committed His enemies unto the justice of God, as well as committing Himself unto the care of God. "Wherefore God hath highly exalted Him," and glorified Him.

Therefore if we are suffering unjustly in society, in our place of employment, in the home, in portions of unenlightened church fellowship, or elsewhere, we are to keep in mind the great example of Christ and not think it strange concerning the fiery trial that comes upon us. If you are following the Lord, you will suffer. However, it will not be mainly the suffering that will truly hurt you, but it will be your un-Christian reaction to it. In at least five or more different places in this epistle Peter links trials with glory. The trial and suffering of Jesus are linked with His glory. Peter himself is suffering but He is awaiting the glory that is going to be. All who faithfully suffer in Christ Jesus will experience divine peace and eventual glory. But if we sin because of our suffering, we shall suffer for it. If we react in a sinful way to the ill treatment in our life, then we shall suffer as a result of our sinful reaction.

We are to commit unto God our cause, ourselves, and our persecutors, keeping in mind that we have been bought with a price of unjust suffering and that the Saviour suffered to save us and to leave us an example whereby through following Him He will help us mightily. We can experience life abundantly here, but not in a bitter railing against railing, vituperation against vituperation, and vengeance against vengeance. We are to follow Christ in His patience and quietude; in His endurance and love; and in His prayerfulness for enemies. Then whatever our relationships may be and however difficult, we shall and will experience His peaceful blessings here, and that glory with which He has been crowned will someday be our crown and glory.

END



Bishop Strossmayer's Speech

Dear Sir:

After reading the unsolicited copy of the January (1954) issue of your magazine, I would like to make a few comments about your publication of a so-called speech which Bishop Strossmayer is supposed to have made at the Vatican Council on the subject of Papal Infallibility.

While I note that you were careful enough to quote the Catholic Encyclopedia's article on the biography of Bishop Strossmayer, I believe that "intellectual honesty" required that you should have informed your readers that the "speech" which you were reprinting is declared by the same authority to be a forgery, to wit:

"— the conciliar speech published under the name of Bishop Strossmayer IS A FORGERY perpetrated by an apostate Augustinian monk from Mexico, Jose Agostino de Escudero, who was then in Italy." (cf. *Grande-rath-Kirch* Vol. III, 189.) (C.E. Vol. XV, p. 306, par. 3)

You and your entire staff may have your personal reasons for aligning yourselves with those who do not believe all that the Roman Catholic Church teaches, but in expressing your opposition to any of its doctrines, I believe that you owe it to both yourselves and to your readers to be more honest and frank in presenting historical facts of church history

than you have shown yourselves in the particular instance referred to.

Apparently you have found it to your personal advantage to come to a land where "Freedom of Conscience" is a recognized principle of life, but I challenge your right to publish known "forgeries" in your effort to belittle the church which, more than any other, has contributed to American progress and culture, as well as to the defense of the Christian principles enunciated in the Constitution of the United States. I dare say that the same is true of Mexico, which I presume is your native land, where not too many years ago Roman Catholics were denied their "Freedom of Conscience," and some even shot for professing their faith or attempting to do so. Rather than devoting your time and talents to destroying the faith of the American people in the church which claims the greatest number of Christians both here and abroad, it might be better if you devoted your time and talents to the spiritual welfare of your own people who have and still are giving ample evidence of their strong faith in Catholicism. The self-sacrificing Spanish missionaries who established some of the first centers of Faith in this country are men to be proud of and emulated! They preached the TRUTH and the TRUTH made them free! Perhaps, with a little effort, you

could do likewise, and free yourselves of the shackles of jealousy, hatred, bigotry and the discontent that inevitably marks the man who gives up the sacred calling of the Catholic priesthood. Your magazine is additional evidence that "Misery Loves Company."

REV. L. J. DEMERS

St. Leonard's Church
Madison, Nebraska

As for Bishop Strossmayer's speech, we refer our readers to our editorial section.

The "ample evidence of strong faith in Catholicism" (presumably in Latin American countries) does not altogether square with reports of Communist infiltration. We suggest that Rev. Demers check up on his current events.

Boys Town

Dear Dr. Montañó:

... Do you feel Boys Town is promoting Protestantism? Should it be supported by Protestants?

MRS. J. G. PATTERSON
Pacific Palisades, Calif.

Dear Dr. Montañó:

... The other day I received stamps from Boys Town. Before I took your magazine, and before my step-sister joined the Catholic Church and married a Catholic, I once sent money for these stamps.

Now ... I told a Protestant friend who sends a large sum of money each year to Boys Town that it is all Catholic. He said I was mistaken, that there was a Protestant chapel and Protestant chaplain ...

I think every home gets these Christmas stamps or seals far and near. I can hardly stand it, to hear a Protestant say he sent money to Boys Town for the seals, when so many of our Protestant churches need money for mission work, the Salvation Army needs money, or we have needy families who need help in our township ...

MRS. KENNETH EDWARDS

Grover Hill, Ohio

Views and opinions expressed in this department do not necessarily represent the view-point of this Magazine.

Dear Dr. Montañó:

... Of the number of good, sound Christian publications I receive and desire to read, I believe I can honestly say that I read none more thoroughly and with deeper concern than your own CONVERTED CATHOLIC magazine. While I have never belonged to the Catholic Church, I had a long period under her influence in my early youth, at Father Flanagan's Boys' Home (better known as Boystown, Nebraska). The discipline and doctrine of the priests and nuns! My, how free I felt to be away from the power of Rome when I was 18.

Now, it is interesting to note, in case you may have overlooked the matter, the striking similarity of the practices of the Roman Church and that of the Buddhists in Japan. Both are doctrines of works rather than grace; both say prayers for the repose of the dead; both have a priesthood; both have rosary beads; AND: I have had Japanese ask in all honesty, "What is the difference between Catholicism and Buddhism?" The only answer I could give: "Not much." ...

RONALD BIRCHARD

Turlock, California

For Sale: God's Love

Dear Dr. Montañó:

I am enclosing an advertisement (at least I presume it to be a paid advertisement) from the Baltimore News-Post of November 23, 1954.

This is what I call a brazen affront to the intelligence of the American newspaper reader; to think that a so-called minister of

God's gospel would have the nerve to advertise the sale of God's Love. This is a brazen insult to the thinking American

One cannot help but be reminded of Peter's rebuke to Simon, Acts 8:20: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

If a Protestant minister were to place an advertisement of this type, he would be roundly criticized, and rightly so, by Protestants and Catholics alike.

I hope you see fit to use this in one of your magazine issues in the near future, so that at least it does not go entirely unnoticed.

May your ministry continue to grow and prosper for our Blessed Lord.

W. R. GALYON

Baltimore, Maryland

The advertisement, entitled "God Love You," by the "Most Reverend Fulton J. Sheen, D.D., Ph.D.," follows:

You who will read this column for the first time possibly connect us solely with the TV program "Life Is Worth Living." Do you know that television is but a portion of our regular job? Our main occupation is that of National Director of the Society for the Propagation of the Faith. Our Society, which last year aided 65 million aged, sick and victims of leprosy of every race and creed, performs one of the greatest humanitarian services in the world today ...

Winchell gives orchids. We give "God Love You" to those who aid the poor of the world. Will you make a sacrifice to get a GOD LOVE YOU in this column?

GOD LOVE YOU to F. O. "The enclosed check for \$3.10 is from the sale of old papers saved for a couple of months."

... to M. C. H. "My aunt sent me \$5 for a new dress for my birthday. But I want to send the money to the poor people."

Cut out this column, pin your sacrifice to it and send it to the Most Reverend Fulton J. Sheen, etc.



The Prophetic Faith of Our Fathers, Vol. I, by LeRoy Edwin Froom (*Review and Herald*, 1906 pp., \$5)

For the Protestant interested in the complex role of the Roman Catholic Church in the general scheme of things, for the student of history and the expositor of prophecy, for the theologian awakening to the revival of interest in eschatology, the four volumes comprising the set of *Prophetic Faith of Our Fathers* answer a great need.

Author Froom has attempted—and successfully, as the volumes prove—a work never before compassed and codified by any other writer: a comprehensive, if not encyclopedic, study of prophetic interpretation down through the ages of the Christian era.

By his own declaration, the author classifies himself as “an evangelical Christian—a Protestant conservative—who believes first of all, and without reservation, in the divine inspiration of the Scriptures (2 Tim. 3:16), and the fundamental provisions of the gospel; second, that the ‘sure word of prophecy,’ written by the prophets of old as they were ‘moved by the Holy Ghost,’ was divinely given to man . . . (2 Peter 1:19); and third, that ‘no prophecy of the scripture is of any private . . . interpretation’ (2 Peter 1:20) . . . and finally, that prophecy has been given unto us to establish sound and substantial faith—that ‘when it is come to pass, ye might believe’ (John 14:29).”

The foregoing statement of belief is his justification for a work that took him to Europe three times and across the two Americas, and resulted in twenty years of intensive research.

Volume I, as might be expected, provides a definition of terms and a background of the two books which form the basis for post-Apostolic prophetic interpretation: Daniel and the Revelation, or Apocalypse. It also contains a wealth of historical information. For example, chapter 32 presents important source material for Catholics and Protestants alike regarding the crystallization of Canon Law, on which Froom offers the following comment:

“No single book has exercised greater influence in the Roman church, its system of laws constituting the Papacy in essence. Yet Pennington shows that of 107 alleged decretal epistles of popes of the first four centuries, eighty-four were forgeries, with only twenty-three genuine. Gratian has quoted as authority sixty-five of the forgeries and one of the genuine epistles, basing 324 canons on the forgeries and 11 canons on the genuine!” (Pages 788-789)

Special emphasis is made of Roman Catholic priests as the initiators of revolt against their mother church. References such as the one to Eberhard, archbishop of Salzburg (1200-1246), are most illuminating. In the days of Frederick II, ruler of the Holy Roman Empire, and Gregory IX, Eberhard connected the symbols

of Babylon and Antichrist with the Man of Sin sitting in the temple of God and with the Little Horn of Daniel 8. Speaking of the popes, he wrote:

“He speaks great things as if he were truly God. He ponders new counsels under his breast, in order that he may establish his own rule for himself, he changes laws, he ordains his own laws, he corrupts, he plunders, he pillages, he defrauds, he kills—that incorrigible man (whom they are accustomed to call Antichrist) . . .” (Page 800; italics added.)

But Eberhard’s most revolutionary idea was the application of the Little Horn prophecy to the papacy. “And a little horn has sprung up under these [kings of the former Roman empire], which has eyes and a mouth speaking great things; he reduces to order the three most powerful kingdoms of Sicily, Italy, and Germany, and compels them to serve him; with an unendurable lordship he plagues the people of Christ, and the saints of God; he mingles divine and human things. What is more clear than this prophecy?” (Page 801) It took courage to level a finger at the Papacy and say, “Thou art the man!”

The value of Froom’s books rests in the tremendous documentation with which he backs up his statements. He has relied on originals instead of second-hand material. Consequently, the reader finds names and events seldom mentioned in other works. In addition, the characterizations of those who played a special role in church history are remarkably brought to light. This collation of texts and documents is undoubtedly one of the outstanding contributions to the interpretation of church history, specifically to the papacy and the gradual revolt and “protest” against a corrupt religion.

Although the author presents his own interpretation of prophecy and the prophetic ministry, he belongs to the category of the intellectually honest, as he leaves a margin for other schools of thought. For those of us who utterly dislike any writer to im-

pose on us his point of view, such a book as *Prophetic Faith* is refreshing. We are not obliged to accept all his conclusions or his particular type of interpretation. However, we are forced to admit that he knows his concatenation of Biblical prophecy with historical events.

Besides being an acute analyst, Froom is a mature interpreter, unbiased when he refers to the Dark Ages of the papacy. In the study of patristic theology, he is a master mind. The history of the papacy is arresting.

Prophetic Faith of Our Fathers is certainly a lifetime work. Its clarity, combined with scholarship and spirituality, and the great characteristic of being factual, make it a must for the minister and for the librarians of Bible institutes and theological seminaries, as well as for the lay Christian.

Don Pedro, by B. H. Pearson
(Cowman Publications, 158 pp., \$1.50)

In a carefully engineered series of articles, the Jesuit-written magazine *La Civiltà Cattolica* has attempted, lately, to absolve the Roman Catholic hierarchy from the indictment of having ruthlessly planned and carried out a bloody campaign for the extermination of the Protestant minority in Colombia. Significantly enough, the asthmatic efforts of the Jesuit masterminds to warp the facts to fit their crooked casuistry, closely reminded us of an incisive passage of George Orwell's 1984, whose hero's job is to alter all records of the past that are unfavorable to the Party. Orwell's passage, which epitomizes the Party's slogan, runs as follows: "Who controls the past controls the future; who controls the present controls the past." If Orwell meant to give a pictorial representation of the working principle of all dictatorship, his hyperbolic symbolism well applies to the Jesuitic "Ministry of Truth," master of camouflage and historical fraud.

Pearson's *Don Pedro* does not aim, however, to give any historical documentation of the struggle

for religious freedom and social betterment, implacably fought on the Colombian jungle frontier, even though the characters of the novel are realistic enough to have been taken from factual records. The interest of the author is focused at a different level. It is the inarticulate mass of mankind that crawls and lives on the muddy banks of the Magdalena River, against the backdrop of the high flames of the newly-discovered oil fields, that offers the human material to Pearson's novel. He speaks in terms of sub-history: in this lies the interest of the book.

The action, which necessarily develops at a fast pace within the scope of 158 pages, centers around the rough figure of Don Pedro. A strange melange of volcanic ferocity and fatherly tenderness, "The Gorilla," as he was called, unfortunately fails to live up to the reader's expectation of a dynamic character, being rather manipulated from without than moved from within. Although he is overshadowed by lesser characters in the book, however, one does react to his primeval, jungle-like ferocity, which is not without a touch of greatness, especially when he faces something that neither machete nor gun can solve. The story reaches its culminating point when Don Pedro, "The Gorilla," at last is won by the Grace of God and is the mute witness of the dying Protestant missionary.

The feminine characters of the novel have a pathos of their own, with a typical scent of tropical folklore. Thwarted by a church-ridden society in the realization of their womanhood, the women constitute a sullen background to the counterpoint of the men's brawls.

The novel is rich with secondary figures which give us a kaleidoscopic sampling of humanity on the Colombia jungle frontier. It is a wretched humanity that receives no relief from a stifling and parasitic church, which institutionalizes the complete dependence and helplessness of the people.

Against this backdrop of untold material and spiritual misery are

to be projected the accusing words of Don Miguel, the leader of the stevedores: "Actually I don't believe in anything except my right arm and a peso, and a plate of beans with rice. But tell me, what did religion do for the laboring man? The working man would be better off in his town without the priests. They exploit us. Instead of serving us, they see how much they can make off the community. Look here, if I turn on an electric light, I pay Father Zarza who owns the city light plant. If I go to the Immaculate Conception Saloon for a drink, or to have a dance, I put more money in Father Zarza's pocket. If I go to mass, or want anything from the church, Father Zarza gets most of the money. It's all a racket." (Page 59)

The author has certainly succeeded in giving us a faithful portrait of a man and a human community, which have an exemplary value of what life is behind the "purple curtain."

Motherhood

(continued from page 15)

if it is a demand for money, it is a price fixed for the blessing.

In sum, as in the case of the other Roman Catholic sacraments, the practice of "Churching Women" has become a commercial enterprise, and no real spiritual blessing is derived from it. On a memorable occasion, Christ once said, with righteous indignation, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." (Matt. 21:13)

¹ Rev. Paul Griffith, *THE PRIEST'S NEW RITUAL* (Baltimore, John Murphy Co., 1930). Imprimatur: Michael J. Curley, Archbishop of Baltimore. p. 231.

² Loc. cit.

³ Op. cit., p. 235.

⁴ Ibid., pp. 236-238.

⁵ Rev. A. A. Lambing, LL.D., *THE SACRAMENTALS OF THE HOLY CATHOLIC CHURCH* (New York, Benziger Brothers, 1892). Imprimatur: Michael Augustine, Archbishop of New York. pp. 297-298.

⁶ Loc. cit.

IPSE DIXIT

Joseph M. Dukert,

Roman Catholic correspondent in Mexico: "Mexican Catholicism is unlike ours in a lot of ways; and the people's attitude toward morals and devotion is different, too. Many tourists are alarmed by this fact, and some are even led to doubt the sincerity of Mexican churchgoers.

"Public displays of religious fervor are so common in Mexico that they almost seem to be based on superstition. Those vigil lights in the busses, the white candy skulls on All Souls' Day, the holy pictures and statues everywhere, they seem suspiciously like good-luck charms.

"Some commentators on Mexican religious practice have even called the people there pagans. They say that they actually adore the ancient gods of the Aztecs and the Toltecs, while they pretend to accept the Christianity which has been forced upon them...

"Still, I was a bit skeptical about these apparent national differences in Catholicism; so a Mexican priest cleared things up still further with this explanation: 'The Church has always built its missionary teachings around tribal traditions and local customs,' he reminded me. 'It's natural that public displays of faith here in Mexico should seem somewhat strange to foreigners. There's nothing wrong with adapting local customs to Christian ideas. Even in its earliest days, the Church borrowed the pagan practice of burning incense during divine worship. Besides, lots of strangers confuse non-

religious ceremonies down here with Catholicism...'

"Some of the things tourists condemn in Mexico are a lot more obvious, though. For instance, a constant source of disgust to visitors in Mexico are the mobs of vendors outside every church building. All during Mass the noisy marketers hawk their wares — food, pottery, toys, and clothing...

"Several priests refused to discuss Church-State relations with me at all until I had proved that I was an authorized correspondent for a Catholic paper in the United States. They must always be on guard." (*The Sign*, April 2, 1951)

Rev. George A. Kelly:

"These critics [of American Catholicism — Shanghnessy, Coakley, and Ross] were not content with the expansion of parish plants nor even with the 100,000 converts claimed for the American Church yearly. Very many of these converts, they point out, were acquired on the occasion of marriage or included many thousands who merely returned to the Faith of their ancestors after the apostasy of a parent or grandparent. These priests, while proud of our successes, were more alarmed by the leakage from Peter's Barque and were somewhat dismayed that the Church in America, after a century and a half, had not been really effective in converting the Indian, the Negro, the Bible Belt of the South, or the Yankees of New England. American par-

ishes were said to be losing as fast as they gained and, whatever glory they may claim for preserving the Faith in the faithful, certainly failed to do first class missionary work among non-Catholics or even successfully to reclaim lost Catholic sheep within their territories." (*The Catholic Mind*, May, 1954)

Rev. Bertrand L. Conway, C.S.P.:

"But all Catholic moralists agreed that gambling and betting may lead to grave abuse and sin especially when they are prompted by mere gain. The gambler usually frequents bad company, wastes much valuable time, becomes adverse to hard work, is strongly tempted to be dishonest when luck is against him, and often brings financial ruin upon himself and those dependent upon him." (From *The Question Box*, 1929 edition. Imprimatur Patrick Cardinal Hayes, N. Y.)

F. Cardinal Marchetti-Selvaggiani:

"No, among those things which the Church has always preached and will never cease to preach is contained also that infallible statement by which we are taught that there is no salvation outside the Church." (From a letter addressed to Archbishop Cushing of Boston by the Sacred Congregation of the Holy Office, regarding Father Feeney. Quoted in *The Catholic Mind*, December 1952.)

Fr. Riccardo Lombardi,

internationally famed Jesuit preacher, "said that today's immorality, irreligion, and disregard for God, law and authority are largely the fault of Catholics. It is not that the Church herself has failed, he said, but her members have allowed things to go from bad to worse. 'In the Church today there is no spirit of general mobilization,' he declared. He said Catholics must face up to these alternatives. 'Either we believe the Gospel story, the Church's message, or we do not.'" (*The Catholic Universe Bulletin*, Sept. 3, 1954.)

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